

SLINGSHOT

Free

ISSUE 126
SPRING 2018



THE TIME FOR INCREMENTAL CHANGE is OVER!

SLINGSHOT

A talk with climate scientist Peter Kalmus

Peter Kalmus, thank you very much for offering the Slingshot Collective this interview to ask you further questions about your book "Being the Change- Live well and Spark a Climate Revolution" and other questions that are on our minds about Climate Change.

You are a climate scientist studying the rapidly changing Earth. You are living with your partner and two kids on the edges of one of the most populated cities in the United States. As a city dweller you're fortunate to live in a house with a garden – just a rough picture...so people get an idea on which levels they can relate to your life-style and changes you are making.

We are aware that you're here and in your book speaking on your own behalf! Can you shortly summarize why you wrote this book and what is your most important message that you want people to hear?

There are two key messages here. The first is that climate breakdown is an urgent emergency, and requires all of us to do everything we can. The time for incremental

change is over. We need to see this in a clear moral light: burning fossil fuel causes dire harm, the harmful effects will be essentially permanent on all human timescales, and therefore we need to do all we can, individually and collectively, to stop burning it. Just as assault is socially unacceptable, burning fossil fuel must become socially unacceptable. In the book I'm pretty polite about this, but somehow since submitting the

manuscript, and with every new climate-related disaster, I find myself reaching for stronger language.

The second key message is that moving my daily life away from fossil fuel, step by step, resulted in a more satisfying life. This is actually also what inspired me to write the book. When I started the book, the mainstream thinking was, essentially, that fossil fuel means happiness, and that giving

up fossil fuel, even in small ways, would be an impossible sacrifice. I've found nearly the opposite to be true: fossil fuel means speed and stress and noise and not enough time in the day, whereas life without fossil fuel means more connection, more gratitude, more community, more time for reflection, and more meaning in my life.

I'm envisioning a kind of hybrid world, where, for example, we still have high-tech hospitals powered by clean energy, but where basically everyone gardens, orchards and feels deep gratitude for food, where neighbors share that bounty with each other, and where long distance travel, without fossil fuel, is seen as a major life-changing adventure. A world where we don't look for satisfaction in mindless consumption and plastic convenience, but where we instead experience a deeper, slower, more connected kind of satisfaction. Less TV and Facebook,

Continued on Page 10

Climate change is the result of our lack of imagination. There are many other ways we can imagine living, as humans, on this Earth.

your partner and two kids on the edges of one of the most populated cities in the United States. As a city dweller you're fortunate to live in a house with a garden – just a rough picture...so people get an idea on which levels they can relate to your life-style and changes you are making.

We are aware that you're here and in your book speaking on your own behalf! Can you shortly summarize why you wrote this book and what is your most important message that you want people to hear?

There are two key messages here. The first is that climate breakdown is an urgent emergency, and requires all of us to do everything we can. The time for incremental

unacceptable. In the book I'm pretty polite about this, but somehow since submitting the

mainstream thinking was, essentially, that fossil fuel means happiness, and that giving

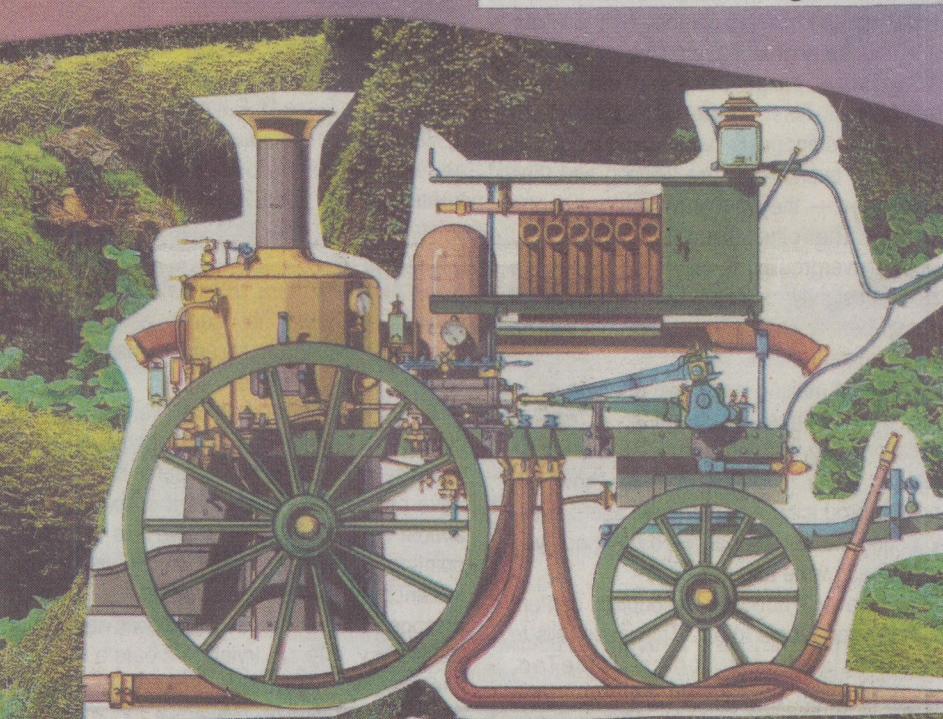
saying *no* to CAPITALISM

By Carli

Legitimate consent cannot be given without real freedom of choice. If a *no* is not available, then a *yes* is not valid. In any moment when someone asks me if I consent to something, there are countless factors that can prevent me from accessing *no*. Socialization. Expectation. Obligation. Coercion. Power. Fear. He was driving me home, I *couldn't* say *no*. I had said *yes* already, how could I take it back? And the way she *looked* at me when she asked—I heard myself say *yes* before I even considered the question.

All of our interactions are wrapped up in powerful social forces influenced by our identities. Living consensually in relation to one another is an active practice of cultivating our

Climate change is the result of our lack of imagination. There are many other ways we can imagine living, as humans, on this Earth.



By Aster

Geopolitical strife has been on the rise on the Puget Sound landscape. Seattle's unfixable housing crisis displaces low-income folk and people of color farther away from their

I'm envisioning a kind of hybrid world, where, for example, we still have high-tech hospitals powered by clean energy, but where basically everyone gardens, orchards and feels deep gratitude for food, where neighbors share that bounty with each other, and where long distance travel, without fossil fuel, is seen as a major life-changing adventure. A world where we don't look for satisfaction in mindless consumption and plastic convenience, but where we instead experience a deeper, slower, more connected kind of satisfaction. Less TV and Facebook,

Continued on Page 10

CAPITALISM

By Carli

Legitimate consent cannot be given without real freedom of choice. If a *no* is not available, then a *yes* is not valid. In any moment when someone asks me if I consent to something, there are countless factors that can prevent me from accessing *no*. Socialization. Expectation. Obligation. Coercion. Power. Fear. He was driving me home, I *couldn't* say *no*. I had said *yes* already, how could I take it back? And the way she *looked* at me when she asked—I heard myself say *yes* before I even considered the question.

All of our interactions are wrapped up in powerful social forces influenced by our identities. Living consensually in relation to one another is an *active* practice of cultivating our



own awareness of power dynamics and social cues, asking questions with an openness to hearing *no*, and checking in often with ourselves and others. Was I projecting my own assumptions and desires onto her? Did they seem nervous when they said *yes*? Did I ignore the hesitation in his voice because *yes* was what I *wanted* to hear? How can I help make *no* more accessible in the way I ask?

This dynamic process of relating is complex and nuanced in exactly the way that “the system” is not. Under capitalism, your consent

is assumed—in fact, your consent is *required*. You must consent to giving over control of your time to an employer if you want your paycheck. How could you say *no* when the alternative is no money, no food, no housing? And what if you don’t even get the opportunity to say *yes*?

Everything about us—where we are born, who we are born to, how we look, how we speak, how we identify—affects whether or not we will be able to access the basic goods that we all need to survive. We cannot say *no* to the color of our skin or the feelings we have for people of our same gender, *nor should we have to*. Instead of succumbing to this pressure to deny the identities that disempower us under capitalism, how can we deny the power of the system itself? How can we live in ways that say *no* to capitalism while still existing within a capitalist society?

If you *do* have power under capitalism, ask yourself “how can I use it to give?” Share the resources that your privilege grants you: tutor someone for free; make a hot meal for houseless folks in your area; open a cooperative for people who are getting pushed out of the city because *you* can afford to pay higher rent. Share your intangible resources too by listening to and amplifying the voices and perspectives of people who are not given the social power that you are.

If you *do not* have power under this system, how can you undermine the legitimacy and power of the system itself? Capitalism relies on all of our silence for its power, so speak out. Show the world the power that you *do* have. Expose the injustice inherent in this system. Seek out and spread just alternatives. *Live them now*. And then maybe even write about it for your local anarchist newspaper.



By Aster

Geopolitical strife has been on the rise on the Puget Sound landscape. Seattle's unfixable housing crisis displaces low-income folk and people of color farther away from their homes; the cohorts of Amazon, Google, and Microsoft swoop in with placeless high-rises. Completely dispossessed residents face the street, tents, and the Seattle Police Department's sweeps and seizures. In Tacoma, Puyallup Tribe members and environmental affinity groups demonstrate against the looming natural disaster of Puget Sound Energy's liquid natural gas plant. In Olympia, a blockade stood for two weeks on the city's rail to defy the transport of fracking proppants through the city's port.

Before my involvement in the geopolitical, I acquainted myself with groups who organized themselves around identity or political ideology; the more time I spent with these groups, the more I became alienated from my place in my own anti-capitalist struggle. Folks seemed set on liberating POCness instead of dissembling race as a tool used to dehumanize and oppress; some groups liberate womanhood, queerness, and transness instead of deleting the reified abstractions of

Continued on Page 12

SLINGSHOT

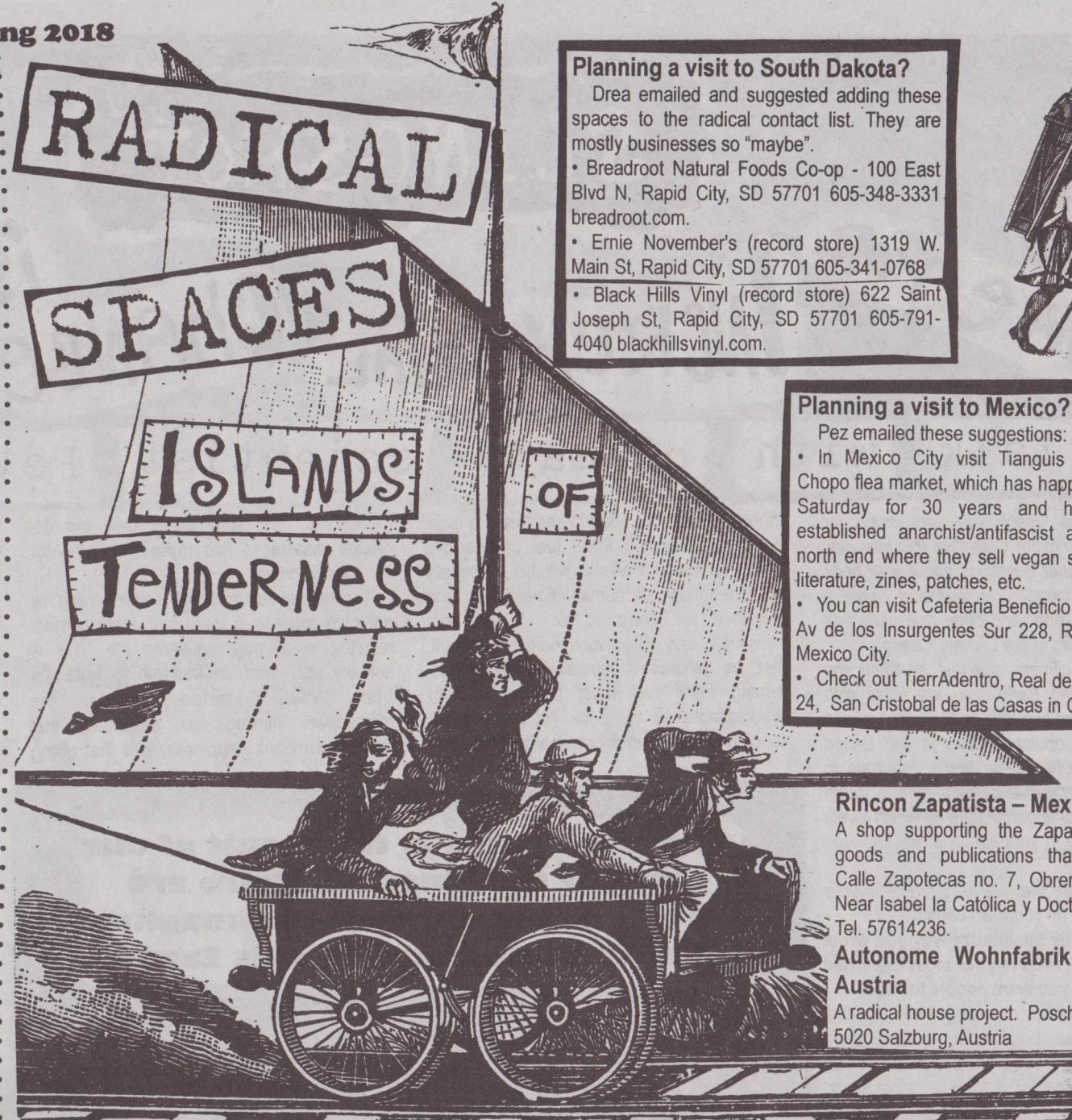
Slingshot is an independent radical newspaper published in Berkeley since 1988.

When people started making *Slingshot* 30 years ago, mainstream media was at the early stages of a 24 hour news cycle. A miracle where events around the world could be reported every hour (along with 58 minutes of filler and advertising). The world was entering an era where people could be more "connected" and informed. The collective was started to publicize direct actions and protests happening within a mile of us, almost in real time, with articles promoting a protest planned for the next day, and reporting about the arrests and beatings that had happened earlier in the afternoon.

Since then, news and information is accessible on a moment to moment basis yet somehow there's a new form of paralysis. Either people are glued to the screen or they are allergic to the manipulation of bad news and thus stay away from anything political. In both cases, it appears there are less protests, less projects of open resistance and yet everyone is complaining about the way things are.

Our collective fell into a practice of printing with an awkward cycle of every 3 months or so. Most people can't grasp our rhythm and many feel we are out of touch. If one looked at the news we cover, it would seem we are neglecting pressing issues: 200,000 Salvadorans are threatened with deportation, all U.S. waters are open to oil and gas drilling, and we are writing about microaggressions — really?! Each issue the collective often pauses to reflect on the missing content — it is in our hearts and the hearts of people we care about.

Two curious things come out of this so-called neglect. One, people who are hooked-up to the constant news cycle often struggle to



Compiled by Jesse D. Palmer

Here are some new radical spaces as well

Planning a visit to South Dakota?

Drea emailed and suggested adding these spaces to the radical contact list. They are mostly businesses so "maybe".

- Breadroot Natural Foods Co-op - 100 East Blvd N, Rapid City, SD 57701 605-348-3331 breadroot.com
- Ernie November's (record store) 1319 W. Main St, Rapid City, SD 57701 605-341-0768
- Black Hills Vinyl (record store) 622 Saint Joseph St, Rapid City, SD 57701 605-791-4040 blackhillsvinyl.com



Planning a visit to Mexico?

Pez emailed these suggestions:

- In Mexico City visit Tianguis 'Cultural El Chopo flea market, which has happened every Saturday for 30 years and has a well established anarchist/antifascist area at the north end where they sell vegan sandwiches, literature, zines, patches, etc.
- You can visit Cafeteria Beneficio de Abajo at Av de los Insurgentes Sur 228, Roma Norte, Mexico City.
- Check out TierrAdentro, Real de Guadalupe 24, San Cristobal de las Casas in Chiapas.

Rincon Zapatista – Mexico City, MX

A shop supporting the Zapatistas by selling goods and publications that hosts events. Calle Zapotecas no. 7, Obreros, Mexico City. Near Isabel la Católica y Doctores Metro stop. Tel. 57614236.

Autonome Wohnfabrik - Salzburg, Austria

A radical house project. Poschingerstrasse 10, 5020 Salzburg, Austria

information we receive as an email, we're still working out what to do when we receive tips like this. We didn't receive any from the

General Store Co-op – La Jolla, CA

A student-run coop that hosts events and has

Somehow there's a new form of paralysis. Either people are glued to the screen or they are allergic to the manipulation of bad news and thus stay away from anything political. In both cases, it appears there are less protests, less projects of open resistance and yet everyone is complaining about the way things are.

Our collective fell into a practice of printing with an awkward cycle of every 3 months or so. Most people can't grasp our rhythm and many feel we are out of touch. If one looked at the news we cover, it would seem we are neglecting pressing issues: 200,000 Salvadorans are threatened with deportation, all U.S. waters are open to oil and gas drilling, and we are writing about microaggressions — really! Each issue the collective often pauses to reflect on the missing content — it is in our hearts and the hearts of people we care about.

Two curious things come out of this so-called neglect. One, people who are hooked-up to the constant news cycle often struggle to process the events they are viewing and thus can't engage — they're just hypnotized by the spectacle. The other thing is illustrated by backyard overgrowth. It may look like a fire hazard, unsightly, needing a manicure, but things of beauty grow in areas not messed up by human intervention.

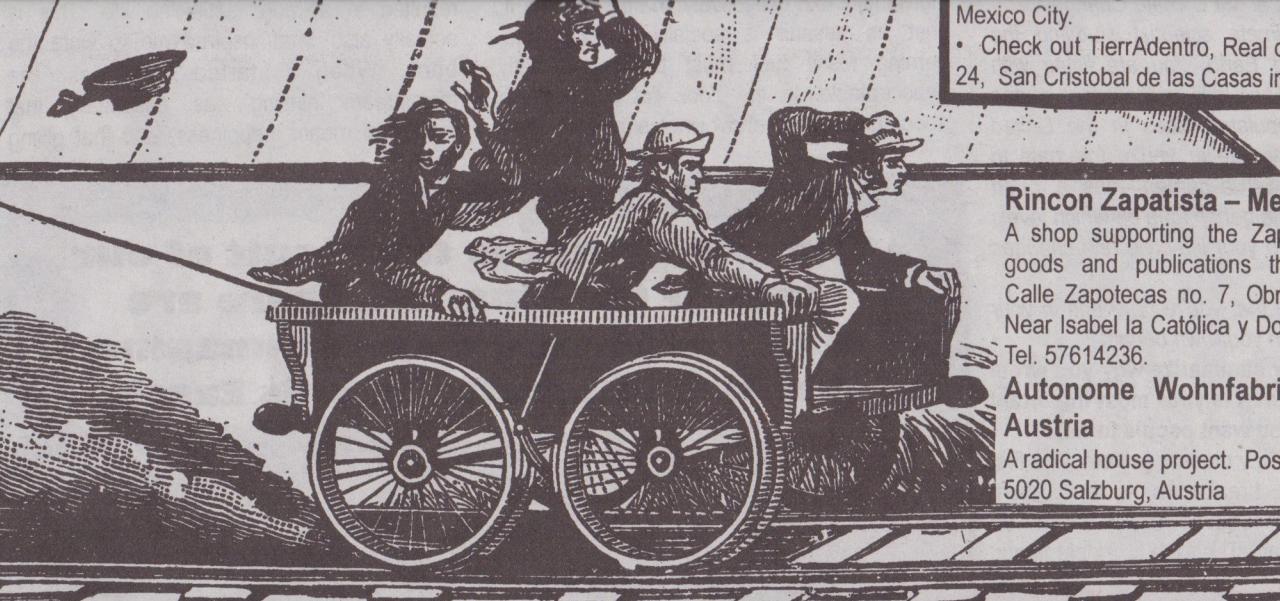
In between making issues we often do other things not related to running a radical publication. The life that isn't keeping up an industrial news complex informs how we approach producing a paper. If we spent every day writing the newspaper, we'd have no lived experience to write about.

If you haven't noticed, we publish content that points for people to act. This issue fails to address significant topics (#MeToo, Immigration), but at least we are not frozen and are getting a spark going to start a fire.

Slingshot is always looking for new writers, artists, editors, photographers, translators, distributors, etc. to make this paper. If you send an article, please be open to editing.

We're a collective but not all the articles reflect the opinions of all collective members. We welcome debate and constructive criticism.

Thanks to the people who made this issue: Carli, eggplant, Elke, Dov, Gerald, Hannah, Hayley, Jesse, Joey, Isabel, Laundro-Matt, Lew, Reverend Egg King, Romi, Talia, Tho and all the authors and artists!



Compiled by Jesse D. Palmer

Here are some new radical spaces as well as some corrections to the Radical Contact list published in the 2018 Organizer. Our existence, our resistance — it only really matters on the local level. It is inspiring that so many people nurture DIY community projects against all odds that serve as islands of cooperation, tenderness and humanity in this soulless capitalist world.

Slingshot has an on-line version of the contact list (slingshot.tao.ca/contacts), but because of a series of computer hassles, we have been unable to update it or fix errors for almost a year (!) We receive lots of emails pointing out errors in the on-line list — for instance the entire continent of Europe disappeared — but we can't do anything and we're sorry. We are trying to create a new on-line radical contact list at our new website slingshotcollective.org which we thought would be easy, but 6 months after buying a new domain name and server space, it still isn't working and it just points to the old broken-down website. So anyway, let's all play 1980s — get the 2018 organizer and look it up on paper!

Slingshot has received an increasing number of emails asking us to take particular spots off the contact list because they are not safe spaces to women, queers and/or people of color. We don't want to include such spaces. But it isn't simple for us to make decisions about do listing a space based on a

information we receive as an email, we're still working out what to do when we receive tips like this. We did remove a few spaces from the 2018 Organizer after we contacted them. For the moment, we're going to print reports here (see below) and if there are folks in the town mentioned who can give us more info, that would help us figure out what to do in August, 2018 when we publish the 2019 organizer.

Here's the latest info as of mid-January:

Flora y Tierra — Long Beach, CA

A community space "prioritizing QTBIPOC" that "honors all of life, our fungal & plant ancestors, all the seen and unseen." 811 E. 7th St, Long Beach CA 90813

On Pop of the World DIY Collective — Greensboro, NC

They host shows and have a recording studio. 1333 Grove St. Greensboro NC 27403 336-383-9332 onpopstudios.com

Otto's Abode - Wanakena, NY

A community-based experimental art center with a zine store. 6 Hamele St. Wanakena, NY 13695 (mail: PO Box 1) 315-848-3008 ottosabode.org.

Mexico City.

- Check out TierrAdentro, Real de Guadalupe 24, San Cristobal de las Casas in Chiapas.

Rincon Zapatista — Mexico City, MX

A shop supporting the Zapatistas by selling goods and publications that hosts events. Calle Zapotecas no. 7, Obreros, Mexico City. Near Isabel la Católica y Doctores Metro stop. Tel. 57614236.

Autonome Wohnfabrik - Salzburg, Austria

A radical house project. Poschingerstrasse 10, 5020 Salzburg, Austria

General Store Co-op — La Jolla, CA

A student-run coop that hosts events and has a hangout/studying space for students. University of California San Diego, 9500 Gilman Drive, 0323 F Student Center, La Jolla, CA 92037-858-450-3080.

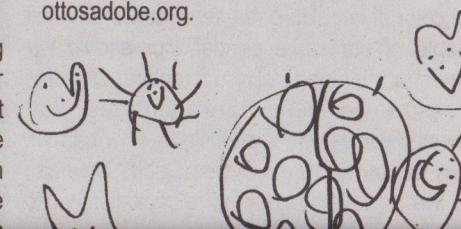
Stores that now stock the 2018 Organizer & seem interesting

- Green Noise Records 720 N. Killingsworth St. Portland, OR 97217 503-208-3751
- Urge Palette Art Supply 3635 9th St. Riversjde, CA 92501 951-782-0414



Changes to the 2018 Organizer

- Boxcar Books in Bloomington, Indiana closed. They existed for 16 years and posted a thoughtful closing statement on their website that is worth a look. (See *Slingshot* website.)
- The Rad-ish Collective in Boulder, CO moved. The new address is: 465 S 39th St. Boulder, CO 80305.
- 1919 in Fort Worth, TX had to close, but they are working on re-opening at the same location. Contact them before you drop in.
- We got a report that Backspace in



things of beauty grow in areas not messed up by human intervention.

In between making issues we often do other things not related to running a radical publication. The life that isn't keeping up an industrial news complex informs how we approach producing a paper. If we spent every day writing the newspaper, we'd have no lived experience to write about.

If you haven't noticed, we publish content that points for people to act. This issue fails to address significant topics (#MeToo, Immigration), but at least we are not frozen and are getting a spark going to start a fire.

Slingshot is always looking for new writers, artists, editors, photographers, translators, distributors, etc. to make this paper. If you send an article, please be open to editing.

We're a collective but not all the articles reflect the opinions of all collective members. We welcome debate and constructive criticism.

Thanks to the people who made this issue: Carli, eggplant, Elke, Dov, Gerald, Hannah, Hayley, Jesse, Joey, Isabel, Laundro-Matt, Lew, Reverend Egg King, Romi, Talia, Tho and all the authors and artists!

Slingshot New Volunteer Meeting

Volunteers interested in getting involved with *Slingshot* can come to the new volunteer meeting on March 4, 2018 at 7 pm at the Long Haul in Berkeley (see below.)

Article Deadline & Next Issue Date

Submit your articles for issue 127 by April 14, 2018 at 3 pm.

Volume 1, Number 126, Circulation 22,000

Printed January 26, 2018

Slingshot Newspaper

A publication of Long Haul

Office: 3124 Shattuck Avenue Berkeley CA 94705

Mailing: PO Box 3051, Berkeley, CA 94703

510-540-0751 slingshotcollective@protonmail.com

slingshotcollective.org • [@slingshotnews](https://twitter.com/slingshotnews)

Circulation information

Subscriptions to *Slingshot* are free to prisoners, low income, or anyone in the USA with a *Slingshot* Organizer, or \$1 per issue. International \$3 per issue. Outside the Bay Area we'll mail you a free

stack of copies if you give them out for free. Say how many copies and how long you'll be at your address. In the Bay Area pick up copies at Long Haul and Bound Together books, SF.

against all odds that serve as islands of cooperation, tenderness and humanity in this soulless capitalist world.

Slingshot has an on-line version of the contact list (slingshot.tao.ca/contacts), but because of a series of computer hassles, we have been unable to update it or fix errors for almost a year (!) We receive lots of emails pointing out errors in the on-line list — for instance the entire continent of Europe disappeared — but we can't do anything and we're sorry. We are trying to create a new on-line radical contact list at our new website slingshotcollective.org which we thought would be easy, but 6 months after buying a new domain name and server space, it still isn't working and it just points to the old broken-down website. So anyway, let's all play 1980s — get the 2018 organizer and look it up on paper!

Slingshot has received an increasing number of emails asking us to take particular spots off the contact list because they are not safe spaces to women, queers and/or people of color. We don't want to include such spaces. But it isn't simple for us to make decisions about de-listing a space based on a single email because there are legitimate internal splits within communities when some people reject a space while others do not. Case in point is 924 Gilman Street in Berkeley, a punk club that faced a boycott a couple of years ago. At close range, it really seemed like there were various sides of the story and de-listing Gilman St. wouldn't have been a good move. It is also important to recall that the FBI has used single-source allegations to engineer splits within radical groups such as the Black Panthers. There are security culture concerns with acting on information without checking it out carefully.

Because we are a tiny collective in Berkeley with few if any resources to check out any

that would help us figure out what to do in August, 2018 when we publish the 2019 organizer.

Here's the latest info as of mid-January:

Flora y Tierra – Long Beach, CA

A community space "prioritizing QTBIPOC" that "honors all of life, our fungal & plant ancestors, all the seen and unseen." 811 E. 7th St, Long Beach CA 90813

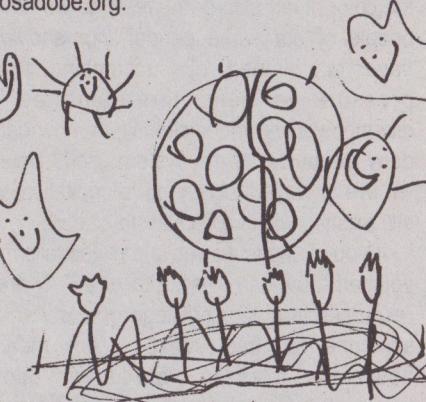
On Pop of the World DIY Collective

– Greensboro, NC

They host shows and have a recording studio. 1333 Grove St. Greensboro NC 27403 336-383-9332 onpopstudios.com

Otto's Abode - Wanakena, NY

A community-based experimental art center with a zine store. 6 Hamele St. Wanakena, NY 13695 (mail: PO Box 1) 315-848-3008 ottosabode.org.



Comic Girl Coffee – Charlotte, NC

An all-vegan, queer-worker-owned coop cafe and comic shop. 1224 Commercial Ave. Charlotte, NC 28205 704-456-9276 comicgirlcoffee.com

Hasta Muerte coffee – Oakland, CA

A people of color collectively run, worker-owned coffee shop with a bookstore. 2703 Fruitvale Ave., Oakland, CA 94601 510 689 2922 hastamuertecoffee.com

South City Art Supply – St. Louis, MO

An independent art supply store and bookshop with politics and theory books that hosts workshops and an art gallery. 1926 Cherokee St. St. Louis, MO 63118 314-884-8345.

Organizer & seem interesting

- Green Noise Records 720 N. Killingsworth St. Portland, OR 97217 503-208-3751
- Urge Palette Art Supply 3635 9th St. Riverside, CA 92501 951-782-0414



Changes to the 2018 Organizer

- Boxcar Books in Bloomington, Indiana closed. They existed for 16 years and posted a thoughtful closing statement on their website that is worth a look. (See *Slingshot* website.)
- The Rad-ish Collective in Boulder, CO moved. The new address is: 465 S 39th St. Boulder, CO 80305.
- 1919 in Fort Worth, TX had to close, but they are working on re-opening at the same location. Contact them before you drop in.
- We got a report that Backspace in Fayetteville, AR is not a safe place for women, POC and queer people and should not be listed in the organizer. As noted above, *Slingshot* is trying to figure out how to handle such reports and requests. Send us info.
- La Furia de Las Calles in Mexico no longer exists.
- Centro de Informacion Anarquista CEDIA in Mexico no longer exists.
- We got an email indicating that all the spaces we have listed in Taiwan are "normal places, not radical ... similar to any capital-hungry business." See above – it is hard for *Slingshot* to verify this information. The emailer suggested the Neng-sheng-xing Factory in Tainan, which appears to be an eco/rad hostel that has an art gallery, hosts events and provides free space for NGOs. The address is in Chinese but there are directions at ffffactory.blogspot.tw or search NSXFactory on fuckin-facebook (vomit). Even NSXFactory might be about to move, according to the email we got.

thinking about a post-capitalist housing

By Kyle Chastain

I've been doing a lot of thinking, conversing, and reading about housing under capitalism, what post-capitalist housing might look like, collective housing in capitalism with its potentials and short-comings, and some tactics we might consider in trying to form post-capitalist housing (and solutions to the so-called "housing crisis"). This submission is a reflection of these.

In terms of collective housing and potential for relating to unhoused folks, I recently found a collective house near where I live in Everson, Washington, which brings forth an interesting

around this during Occupy and earlier movements i.e. Organizing For Occupation, Homes Not Jails, Operation Move-In in the 70's, etc.). Squatting is a term used in various ways with lots of connotations. Here, I use it to mean: squatting because housing is fucking expensive, squatting out of necessity, squatting to collectively resist and create alternatives to the real estate market that turns homes into commodities, squatting because

serious collective support if and when the police come to evict us. We need to "normalize" squatting.

This could also be dangerous. I think we'd have to watch out for profiteers who might take advantage of public support for squatting to gentrify; I think we'd also need to keep in mind a potential for racist outcomes (particularly in this moment of heightened xenophobia). That is, given the histories and continued institutional racism in the U.S. I think we would need to keep an eye to make sure that we mobilize public support around people of color and LGBTQ folks squatting in particular (this could open up a whole conversation around community self-defense). Maybe some consciousness raising tactics (conversations, reading, demonstrations, etc.) around squatting might be a good place to start?

this multi-pronged approach to creating decommodified space is very important. Sadly not everyone is down with squatting as a way to acquire lands and housing and this approach currently rubs a lot of folks the wrong way. See their website @ www.landaction.org. There is a video from CNN in which a reporter calls Steve DeCaprio's actions and attempts at adverse possession "morally yucky." However another guest on the show, a legislator, backs Steve up about his claims that this kind of caretaking squatting is good for the community and local ecology. According to their website Land Action has also fundraised to create urban farms in Oakland. Their goal is to create 100+ "microfarms" within the next five years which will take these lands out of the speculative land/housing market for good. Land Action is using direct action to counter gentrification which in turn is also raising awareness around squatting, land stewardship, and alternatives to capitalist housing.

In conclusion, perhaps based on the model utilized by groups like Land Action, we should

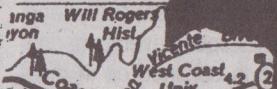
stewardship is a concept

Housing

By Kyle Chastain

I've been doing a lot of thinking, conversing, and reading about housing under capitalism, what post-capitalist housing might look like, collective housing in capitalism with its potentials and short-comings, and some tactics we might consider in trying to form post-capitalist housing (and solutions to the so-called "housing crisis"). This submission is a reflection of these.

In terms of collective housing and potential for relating to unhoused folks, I recently found a collective house near where I live in Everson, Washington, which brings forth an interesting



around this during Occupy and earlier movements i.e. Organizing For Occupation, Homes Not Jails, Operation Move-In in the 70's, etc.). Squatting is a term used in various ways with lots of connotations. Here, I use it to mean: squatting because housing is fucking expensive, squatting out of necessity, squatting to collectively resist and create alternatives to the real estate market that turns homes into commodities, squatting because

stewardship is a concept of ownership rooted in the use and care of a space

model for fluid-ish housing and the accommodation of new people to an area. After going to open mics hosted by the house, and to one of their house meetings, I realized that the house was functioning as a transitional space for some people. There are three floors in the house – two of which have community space (non-private living quarters) where people may stay for 5 nights a month free, and the rest of the month at \$8.00 a day (to contribute to the cost of the space in utilities, house essentials, etc.). At the house meeting that I attended there were at least four people who were there living in community space, new to the area, and looking for housing. While probably not everyone would be comfortable dealing with the fluid nature of a space like this (having new people in and out of community spaces as they transition into longer-term housing) I think that those who can hold down very important spaces with a lot of potential. They are important in that they not only

there are empty houses and people who need them so let's fucking use them. I just recently finished a book by Hannah Dobbz called, "Nine Tents of the Law: Property and Resistance in



the United States" (I highly recommend it)² which goes through the ins and outs of squatting in the so-called U.S.

I want to bring up a couple of points that Dobbz makes in this book that are important. One is that squatting could become an

serious collective support if and when the police come to evict us. We need to "normalize" squatting.

This could also be dangerous. I think we'd have to watch out for profiteers who might take advantage of public support for squatting to gentrify; I think we'd also need to keep in mind a potential for racist outcomes (particularly in this moment of heightened xenophobia). That is, given the histories and continued institutional racism in the U.S. I think we would need to keep an eye to make sure that we mobilize public support around people of color and LGBTQ folks squatting in particular (this could open up a whole conversation around community self-defense). Maybe some consciousness raising tactics (conversations, reading, demonstrations, etc.) around squatting might be a good place to start?

Lastly, in theorizing post-capitalist housing, and really "ownership", Dobbz suggests *stewardship* as a concept of ownership rooted primarily in the use and care of a space as a viable replacement for ownership based on title. In the U.S. the "ownership" of a space is



based on legal title. Thus a person may have legal title to a space, regardless of whether they use or care for the space in anyway, and often can leverage legal title (though mostly this means force which is not always legal) to remove people from a place where they have

decolonized space is very important. Sadly not everyone is down with squatting as a way to acquire lands and housing and this approach currently rubs a lot of folks the wrong way. See their website www.landaction.org. There is a video from CNN in which a reporter calls Steve DeCaprio's actions and attempts at adverse possession "morally yucky." However another guest on the show, a legislator, backs Steve up about his claims that this kind of caretaking squatting is good for the community and local ecology. According to their website Land Action has also fundraised to create urban farms in Oakland. Their goal is to create 100+ "microfarms" within the next five years which will take these lands out of the speculative land/housing market for good. Land Action is using direct action to counter gentrification which in turn is also raising awareness around squatting, land stewardship, and alternatives to capitalist housing.

In conclusion, perhaps based on the model utilized by groups like Land Action, we should attempt a multi-pronged approach to blow up capitalist housing for good. I think that squatting will remain an essential tactic – both for survival in the now, and for making moves to take care of spaces, and cultivate the kinds of communities we want to live in. I also think that taking a fundraising approach will be good for consciousness raising about both capitalist housing and what that really is, who benefits, etc., and the alternatives that we can use to create housing that benefits more of us in enriching social and ecologically mindful ways.

1 Squatting has colonial implications in the so-called U.S. as European Settlers essentially violently squatted their way westward (i.e. The Indian Removal Act of 1830..., and the "Termination Era" of the 1950's and 60's). It is important to keep this in our analysis and decision-making when we consider this as a potential for post-capitalist housing if we are interested in collective liberation or the linking of liberation struggles to create transformation. There are also potentials for neocolonial manifestations of squatting which result in gentrification.

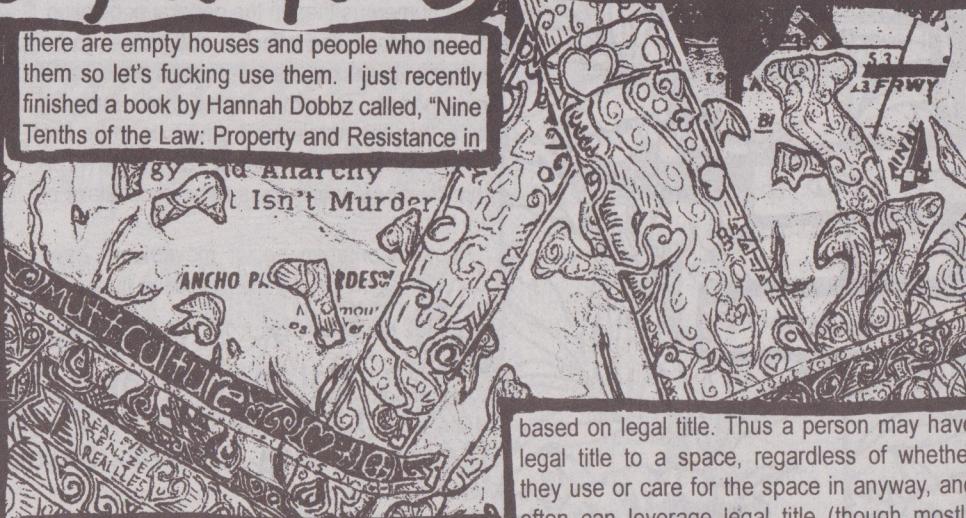
we need to squatting,

use and care of a space

model for fluid-ish housing and the accommodation of new people to an area. After going to open mics hosted by the house, and to one of their house meetings, I realized that the house was functioning as a transitional space for some people. There are three floors in the house – two of which have community space (non-private living quarters) where people may stay for 5 nights a month free, and the rest of the month at \$8.00 a day (to contribute to the cost of the space in utilities, house essentials, etc.). At the house meeting that I attended there were at least four people who were there living in community space, new to the area, and looking for housing. While probably not everyone would be comfortable dealing with the fluid nature of a space like this (having new people in and out of community spaces as they transition into longer-term housing) I think that those who can hold down very important spaces with a lot of potential. They are important in that they not only provide relatively inexpensive places to stay for people new to town – but also in that they are social spaces. They host events like the open mic for entertainment and gathering and provide an actual physical location to go to begin building new relationships in a new place. And collective spaces that have meetings to decide together show radical direct democracy in practice and have the potential to introduce new people to these politics in *action* (which could inspire more action like this i.e. propaganda of the deed)! Furthermore we move around a lot! Some of us for adventure, some of us to find new social relations, some of us are getting away from something unhealthy; there are so many reasons. If we want to live in a world in which this is easier to do whenever we feel compelled to do so we will have to make it so! Let's make more social centers like this!

Another alternative to capitalist housing that we might continue to mobilize in the future is squatting¹ (there was a lot of mobilization

there are empty houses and people who need them so let's fucking use them. I just recently finished a book by Hannah Dobbz called, "Nine Tents of the Law: Property and Resistance in



the United States" (I highly recommend it)² which goes through the ins and outs of squatting in the so-called U.S.

I want to bring up a couple of points that Dobbz makes in this book that are important. One is that squatting could become an effective way of coping with so-called housing crisis. Now, I say so-called because Dobbz makes a compelling point that, in the U.S. as a whole, the housing crisis does not stem from a shortage of habitable housing. She cites statistics that show that even if we were to house all houseless people in the U.S. into their own homes that there would still be an enormous amount of housing empty. Rather, housing is seen as a commodity (a thing to be bought and sold ideally at a profit) and that is what renders housing scarce. We have an artificial crisis. Another is that public support for squatting has fluctuated through time and by region in the U.S. While this is not important if one's goal in squatting is to secure housing for as long as you can without getting popular opinion is very important if we're interested in gaining momentum around squatting as an effective means of dealing with "the housing crisis" (a.k.a. peeps trying to make mad profits off of our shelter) and having

viable replacement for ownership based on title. In the U.S. the "ownership" of a space is

for survival in the now, and for making moves to take care of spaces, and cultivate the kinds of communities we want to live in. I also think that taking a fundraising approach will be good for consciousness raising about both capitalist housing and what that really is, who benefits, etc., and the alternatives that we can use to create housing that benefits more of us in enriching social and ecologically mindful ways.

1 Squatting has colonial implications in the so-called U.S. as European Settlers essentially violently squatted their way westward (i.e. The Indian Removal Act of 1830..., and the "Termination Era" of the 1950's and 60's). It is important to keep this in our analysis and decision-making when we consider this as a potential for post-capitalist housing if we are interested in collective liberation or the linking of liberation struggles to create transformation. There are also potentials for neocolonial manifestations of squatting which result in gentrification.

we need to normalize squatting

the title even when the folks in the place have been stewards to it (Lower Eastside Squats, actions of settlers in colonizing the U.S., Zuccotti Park during Occupy).

If we could collectively shift to an understanding of ownership based on care, rather than on title, perhaps we could lessen the effects of careless landowning (derelict properties, gentrification, redevelopment with no concern for social equity or ecology, etc.). A non-profit called Land Action in Oakland is beginning some of this work. Land Action has engaged in multiple forms of struggle to create a new form of ownership including: squatting and going to court to gain ownership of property through adverse possession³ and fundraising to buy public lands for urban farming/land stewardship space. I think that

2 Another good one I read is called, "The Autonomous City: A History of Urban Squatting," by Alexander Vasudevan. This is mostly focused on the European context – but is chalk full of inspiring examples, as well as ideas for getting public support.

3 Adverse possession is a legal principle through which squatters may be able to legally "own" properties after certain amounts of time, or after making improvements to the property or paying the property taxes. Rules around adverse possession vary across the so-called U.S.

Editor's note: We are overjoyed to announce that Alameda County recently dropped squatting-related charges against 4 Land Action organizers after a 2 year legal battle!

THE ANARCHO-NARCISSISTS

By I Steve

We all know them, all tried to work with them. The one who insists on being the leader. The one who says everyone who criticizes her is a fad. The manipulative male "feminist." His close cousin, the serial sexual perpetrator who thinks he's the hero of the story.

They are the narcissists among us. And what is narcissism? "... an excessive need for admiration, disregard for others' feelings, an inability to handle any criticism, and a sense of entitlement," says Google.

Last issue of *Slingshot*, I wrote about the need for all of us to learn a little humility. This issue I'll discuss a small number of people with a very large impact. This is not intended as a call for or against ostracizing or reeducating such people. Rather, an initial inquiry into a topic we too often ignore or don't see, and ideas on designing our community projects

stronger language than just calling someone a narcissist. Used here as a term for the person as well as the trait.

narcissistic personality disorder: A psychiatric, i.e., quasi-medical term, for a narcissistic personality. While this may apply to any narcissistic personality, here it refers to a person who hopes to be a considerate member of the community with loving relationships but struggles with deeply rooted narcissistic behaviors.

healthy narcissism: A term for narcissistic behaviors at reasonable, functional levels. For clarity I prefer to simply use other terms for this, although the concept may come up. See egoism below.

In this article I use male pronouns for narcissists, because narcissistic personality is

creates a false grandiose cover self: attractive, heroic, charismatic, a very stable genius. Egoism, on the other hand, actually embraces a sort of radical self-acceptance. The egoist boldly embraces the true desires of their real self, and doesn't give a shit what you think of their flatulence and acne.

The Impact

What makes the narcissist personality different from others who misbehave is the relentless refusal to change their actions and the rabbit hole of manipulation and games for any who try to work with them on it. For example, consider sexual abuse, one of the most destructive behaviors in anarchist scenes and the frustrations people experience organizing around it:

"Accountability processes do a lot of good but sometimes they just teach men how to appear unabusive when nothing's changed but the words coming out of their mouths. Survivors and friends are left wondering if said male is no longer a threat. Eventually the issue recedes from peoples' minds because they don't want to seem overly reactionary and don't know what further steps to even take and the perpetrator is able to continue on in their life without much changing."

From "Is the Anarchist Man Our Comrade" quoted in *Accounting for Ourselves* by Crimethinc. The pamphlet goes on to discuss the impact on the community of these stymied efforts: "This stuff depresses people and burns them out," and "Accountability processes suck up disproportionate time and energy." All this begs two too often ignored questions:

(1) Why is this happening in activist scenes devoted to the opposite? The stock answer is that "abuse happens in all communities," but if our values don't make a difference, what is the point of a feminist community? (2) Why would



Article and art by Amanda Thomas

Earlier this year, I began my Artist's Residency in Motherhood, and connecting with other mothers in residency at the same time has led to a lot of reflection on the role and status of mothers within creative and alternative circles. One thing I've noticed about the group is that most of the women in it are supported by a partner. They struggle enough to find time to create and to be recognized in a white cis male field and world (and a lot of them are making some really biting, powerful stuff about motherhood!); but being a single parent, I find that there is an added layer to the level of difficulty I face in pursuing my work. Single motherhood, despite being such a common, prevalent occurrence, is a topic that often goes unexplored both in the dominant cultural narrative and in creative and activist circles. We are a largely impoverished group of people, and our position should be examined more often in discussions of social justice and building community. I want to start off this article with a short list of statistics:

-There are nearly 12 million single parent families in the United States; 83% of those are headed by single mothers.

-In 2011, while only 8% of married couples with children lived in poverty (and only 24% of single father households), a full 43% of single mothers lived below the poverty line.

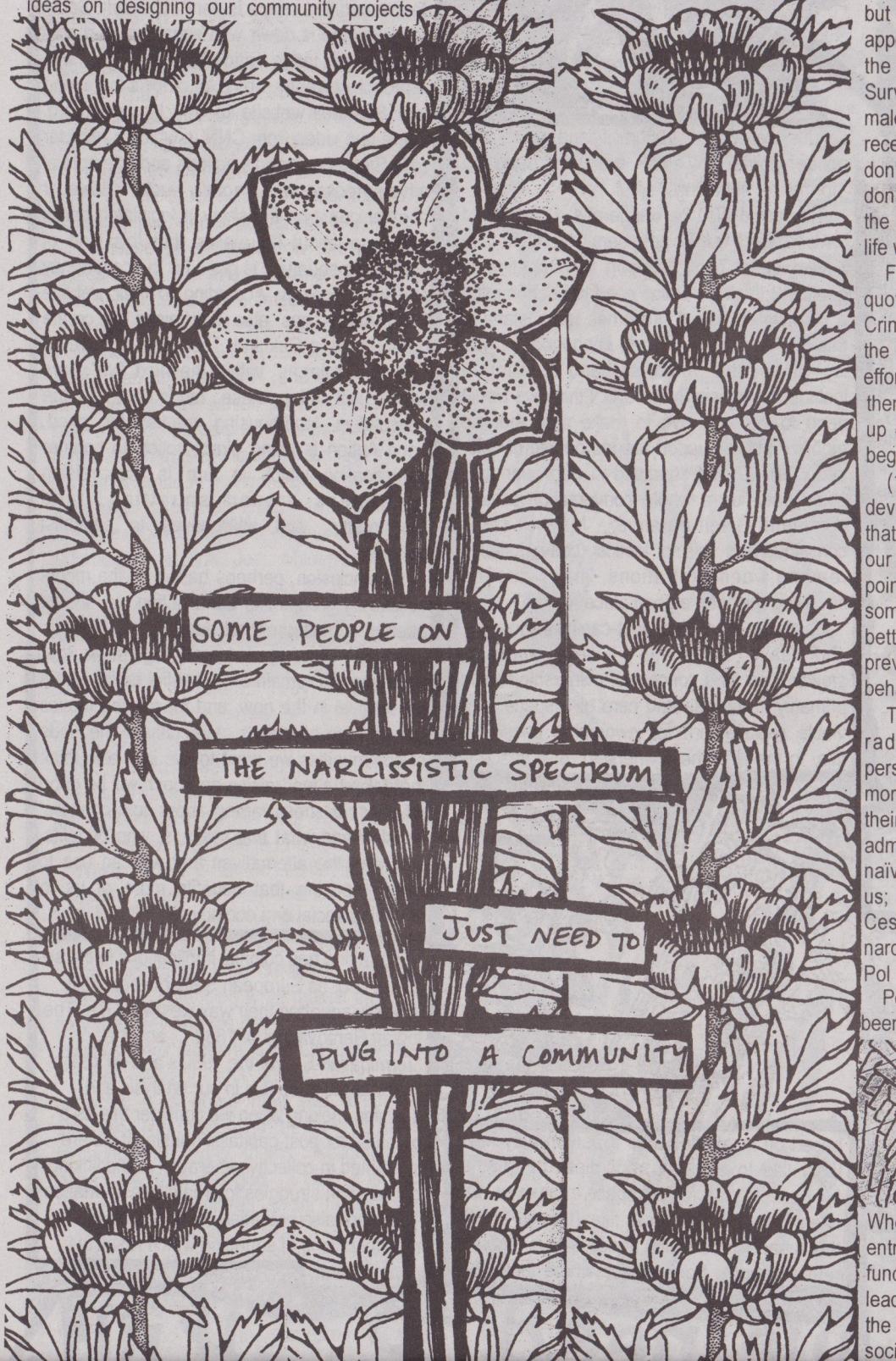
-The median adjusted income for a three person household headed by a mother is \$26,000, as compared to \$40,000 annually for single father households, and \$70,000 for households headed by married parents.

-41% of single fathers have a cohabitating



topic we too often ignore or don't see, and ideas on designing our community projects

narcissists, because narcissistic personality is



"Accountability processes do a lot of good but sometimes they just teach men how to appear unabusive when nothing's changed but the words coming out of their mouths. Survivors and friends are left wondering if said male is no longer a threat. Eventually the issue recedes from peoples' minds because they don't want to seem overly reactionary and don't know what further steps to even take and the perpetrator is able to continue on in their life without much changing."

From "Is the Anarchist Man Our Comrade" quoted in *Accounting for Ourselves* by Crimethinc. The pamphlet goes on to discuss the impact on the community of these stymied efforts: "This stuff depresses people and burns them out," and "Accountability processes suck up disproportionate time and energy." All this begs two too often ignored questions:

(1) Why is this happening in activist scenes devoted to the opposite? The stock answer is that "abuse happens in all communities," but if our values don't make a difference, what is the point of a feminist community? (2) Why would someone devoted to life-affirming values and a better world not only minimize or deny previous behavior, but actively pursue future behavior under duress?

The answer to both questions may be that radical movements attract narcissist personalities for narcissist reasons. Even if not more numerous than in the general population, their presence and effect is noticeable. To be admired, to be the leader, to lead and exploit naïve sheep. To some degree that's many of us; a "healthy narcissism" drives us to be like Cesar Chavez or Emma Goldman. The narcissist personality joins to become Stalin or Pol Pot.

Post-authoritarian social movements have been damaged by our own success in a way.

*part of a culture of integrity is a balanced approach to compassion
- this includes neither attacking or defending anyone based on our own neuroses*

When Marxist activism was the norm, and entrenched leadership was considered more functional, narcissist aspired to be great leaders, hoping, like the great communists of the past, to use the scientific principles of socialism to remake the universe according to

added layer to the level of difficulty I face in pursuing my work. Single motherhood, despite being such a common, prevalent occurrence, is a topic that often goes unexplored both in the dominant cultural narrative and in creative and activist circles. We are a largely impoverished group of people, and our position should be examined more often in discussions of social justice and building community. I want to start off this article with a short list of statistics:

-There are nearly 12 million single parent families in the United States; 83% of those are headed by single mothers.

-In 2011, while only 8% of married couples with children lived in poverty (and only 24% of single father households), a full 43% of single mothers lived below the poverty line.

-The median adjusted income for a three person household headed by a mother is \$26,000, as compared to \$40,000 annually for single father households, and \$70,000 for households headed by married parents.

-41% of single fathers have a cohabitating

need to plug into a community to get functional. Besides such people with too much healthy narcissism, many with other situations can be mistaken for narcissists: autistic people, people with complex PTSD, and ADHD.

And, or course, if anyone is ever punished, it must be because of their behavior and not some clever label we put on them. Nor should anyone's bad behavior be ignored because of an amateur diagnosis.

The other notable aspect of narcissist relationships is the affinity for codependence with narcissists. This is applicable to radical movements. While part of the problem is that narcissists can rely on available forms of institutionalized privilege, the tenaciousness of

narcissist personalities in our communities is empowered by a dainty everyone-is-special mentality.

Part of a culture of integrity is a balanced approach to compassion—which usually turns out to be the overall most compassionate



with the assumption that narcissists are inevitable.

Vocabulary

Narcissist, narcissism, narcissistic behavior, healthy narcissism, narcissistic personality, narcissistic personality disorder. Even among psychological researchers and mental health workers, the words vary in meaning. So to clear for this article:

narcissist (person/personality): Someone who exhibits the behavior above.

narcissistic behavior: The behavior. The distinction is emphasized because some approaches confront the behavior, however consistently or not, without focusing on individuals.

narcissistic personality: Someone who severely and consistently exhibits narcissistic behavior over a lifetime or many years;

more common in men. But by no means exclusive to men; there's sufficient little Hillarys among us.

Egoism

Egoism is an anarchistic philosophy in which the point of life is to pursue one's own interest. It's considered to have started with Max Stirner and is popular with post-left anarchists. While I'm here neither to critique egoism nor to give it free advertising, I do want to distinguish it from narcissism (so post-leftists don't write "In Praise of Narcissism in response). The two things are in some ways opposite, although on rare occasion a egoist can be a narcissist.

Leading psychoanalysts and new-age psychics¹ agree that the root of narcissism is a sense of worthlessness, or a lack of a sense of self altogether. The narcissist personality

The answer to both questions may be that radical movements attract narcissist personalities for narcissist reasons. Even if not more numerous than in the general population, their presence and effect is noticeable. To be admired, to be the leader, to lead and exploit naïve sheep. To some degree that's many of us; a "healthy narcissism" drives us to be like Cesar Chavez or Emma Goldman. The narcissist personality joins to become Stalin or Pol Pot.

Post-authoritarian social movements have been damaged by our own success in a way.

part of a culture of integrity is a balanced approach to compassion—this includes neither attacking or defending anyone based on our own neuroses

When Marxist activism was the norm, and entrenched leadership was considered more functional, narcissist aspired to be great leaders, hoping, like the great communists of the past, to use the scientific principles of socialism to remake the universe according to their own whims. When a narcissist failed in the heroic struggle to be the leader, he became the leader of a new alphabet-soup-group. A leader lucky enough to hit the bigtime was immune to accountability (SWP in Britain)².

Since the Cold War ended and as anarchy increases in hipness, the narcissists come to our door.

What to do?

Much more has been written about narcissistic personalities in personal relationships than in communities. Do lessons apply? A lot of it is like "Ten Signs He's a Narcissist" so you can avoid a relationship with that person. The advice is usually intended for someone who's suffered already in such relationships.

This preemptive exclusion approach won't work in communities and movements, for many reasons: the scale involved, people with narcissistic personality disorder can change. Some people on the narcissistic spectrum just

people, people with complex PTSD, and ADHD.

And, or course, if anyone is ever punished, it must be because of their behavior and not some clever label we put on them. Nor should anyone's bad behavior be ignored because of an amateur diagnosis.

The other notable aspect of narcissist relationships is the affinity for codependence with narcissists. This is applicable to radical movements. While part of the problem is that narcissists can rely on available forms of institutionalized privilege, the tenaciousness of

part of a culture of integrity is a balanced approach to compassion—this includes neither attacking or defending anyone based on our own neuroses

narcissist personalities in our communities is empowered by a dainty everyone-is-special mentality.

Part of a culture of integrity is a balanced approach to compassion—which usually turns out to be the overall most compassionate approach to compassion. This includes neither attacking or defending anyone based on our own neuroses, the knee-jerk reactions we use to reassure ourselves of our own goodness. Our noble capacities for pity and tolerance can be balanced by the needs of those who don't need pity and tolerance but do need safety and functionality.

Remembering that a narcissist personality lacks an affirming sense of self. Achieving a stable resiliency from narcissist disruption and devastation, a culture of integrity can focus on how our community can embrace the worth of the true selves of all, becoming a place of healing for people on the narcissist spectrum, regardless of why they came here in the first place.

1 James F. Masterson. *The Search for the Real Self*. The Free Press, 1988.
Teal Swan. "Narcissism." Youtube.

2 <https://www.theguardian.com/society/2013/mar/09/socialist-workers-party-rape-kangaroo-court>

issue I'll discuss a small number of people with a very large impact. This is not intended as a call for or against ostracizing or reeducating such people. Rather, an initial inquiry into a topic we too often ignore or don't see, and ideas on designing our community projects

clarity I prefer to simply use other terms for this, although the concept may come up. See *Egoism* below.

In this article I use male pronouns for narcissists, because narcissistic personality is



with the assumption that narcissists are inevitable.

Vocabulary

Narcissist, narcissism, narcissistic behavior, healthy narcissism, narcissistic personality, narcissistic personality disorder. Even among psychological researchers and mental health workers, the words vary in meaning. So to clear for this article:

narcissist (person/personality): Someone who exhibits the behavior above.

narcissistic behavior: The behavior. The

more common in men. But by no means exclusive to men; there's sufficient little Hillarys among us.

Egoism

Egoism is an anarchistic philosophy in which the point of life is to pursue one's own interest. It's considered to have started with Max Stirner and is popular with post-left anarchists. While I'm here neither to critique egoism nor to give it free advertising, I do want to distinguish it from narcissism (so post-

any who try to work with them on it. For example, consider sexual abuse, one of the most destructive behaviors in anarchist scenes and the frustrations people experience organizing around it:

"Accountability processes do a lot of good but sometimes they just teach men how to appear unabusive when nothing's changed but the words coming out of their mouths. Survivors and friends are left wondering if said male is no longer a threat. Eventually the issue recedes from peoples' minds because they don't want to seem overly reactionary and don't know what further steps to even take and the perpetrator is able to continue on in their life without much changing."

From "Is the Anarchist Man Our Comrade" quoted in *Accounting for Ourselves* by Crimethinc. The pamphlet goes on to discuss the impact on the community of these stymied efforts: "This stuff depresses people and burns them out," and "Accountability processes suck up disproportionate time and energy." All this begs two too often ignored questions:

(1) Why is this happening in activist scenes devoted to the opposite? The stock answer is that "abuse happens in all communities," but if our values don't make a difference, what is the point of a feminist community? (2) Why would someone devoted to life-affirming values and a better world not only minimize or deny previous behavior, but actively pursue future behavior under duress?

The answer to both questions may be that radical movements attract narcissist personalities for narcissist reasons. Even if not more numerous than in the general population, their presence and effect is noticeable. To be admired, to be the leader, to lead and exploit naïve sheep. To some degree that's many of us; a "healthy narcissism" drives us to be like Cesar Chavez or Emma Goldman. The narcissist personality joins to become Stalin or Pol Pot.

Post-authoritarian social movements have been damaged by our own success in a way.

part of a culture
a balanced approach
- this includes +
defending anyone base

When Marxist activism was the norm, and entrenched leadership was considered more functional, narcissist aspired to be great leaders, hoping, like the great communists of the past, to use the scientific principles of socialism to remake the universe according to their own whims. When a narcissist failed in the heroic struggle to be the leader, he became the leader of a new alphabet-soup-group. A leader lucky enough to hit the bigtime was immune to accountability (SWP in Britain)².

Since the Cold War ended and as anarchism increases in hipness, the narcissists come to our door.

What to do?

Much more has been written about narcissistic personalities in personal relationships than in communities. Do lessons apply? A lot of it is like "Ten Signs He's a Narcissist" so you can avoid a relationship with

MOTHER MARTYR/MOTHERFUCKER



partner [who ostensibly is supportive with childcare, financial support, etc.], versus only 16% of single mothers.

-The national average of the annual cost of child care at a center averages over 40% of the median income of a single mother for an infant, and 32% for a school aged child.

-Two thirds of single mothers receive no child support.

As you can see, financially, the situation for a single mother in the United States is pretty bleak, if easily quantifiable. (Side note: these statistics are for full-time single parents, not people with joint custody arrangements.) I hate to reduce the problem to numbers based on a capitalist ideology, but the reality is that it is pretty hard to provide for a child without being entrenched in the capitalist system, and living in poverty with children is a huge struggle. The thing about statistics is they're not just statistics; behind each number is a

long past time for fathers (biological and otherwise) to know that they are expected to stay and put in real effort, and that a child is a lifetime commitment that one does not back out of. It's time for them to know that they are equally responsible, and time for fathers to care for their children with the willingness, dedication and grace they deserve. This pattern of child-rearing being placed on the mother's shoulders is, of course, also present in cis/hetero/two-parent nuclear families, but the single mother is the penultimate example. We are literally doing everything, inside of an often painful and isolating existence. It's also time we remember that children are the future adults of the world, and it should be a cohesive, community effort to ensure they're getting the guidance and support they need to create a future that's worth living in.

If there are nearly 10 million single mothers in the United States, think of the massive

of effort, and a sliver of compromise. Not only is childcare exorbitantly expensive, it's also incredibly discouraging to be unable to join a group due to the inability to obtain childcare. It makes it hard to feel welcome when the support doesn't exist for a person to be involved. Having this kind of support is often the difference between someone being able to be involved in activist group, or pursue their art form, and them being isolated. I can't tell you how many times I've done things like feel bad

and loved and needed him, deeply. My son's biological father, also, continues on in his artistic circles with no repercussions for the abandonment of his child. People have even defended him to me, and say he's a "good guy." I'm tired of hearing it, and I'm tired of looking around and seeing so many of my friends who are mothers raising their children alone and unsupported.

Confront men who walk away; don't let them slide, and definitely don't defend or encourage

A CHILD IS A LIFETIME COMMITMENT THAT ONE DOES NOT BACK OUT OF

that I can't go to a protest or art/music event due to not having childcare, or dragged my kid along to an art opening or a "community presentation" and been shamed for being the annoying parent with the loud, obnoxious kid. It feels terrible, and certainly doesn't encourage me to get involved.

Do you personally know any single parents? Offer them direct help. Not just "If you need a babysitter sometime, let me know." Develop a real relationship with your friends' kids and make specific offers like, "I'm free on Saturday and can come over at 7 and spend time with (insert child's name here) for the night. You should go out and do something if you'd like to. There's going to be this event here at this time if you're interested in that." Visit them at home; sometimes it's just too much work to drag kids around to places. When you visit, quietly do small things to make their lives easier: wipe the bathroom

CHILDREN ARE THE FUTURE ADULTS OF THE WORLD, AND IT SHOULD BE A COHESIVE COMMUNITY EFFORT TO ENSURE THEY'RE GETTING THE GUIDANCE & SUPPORT THEY NEED TO CREATE A FUTURE WORTH LIVING IN

profusion of human lives, with so many people's stories behind it. In this case, that includes mine.

potential, brilliance, inspiration, and creative force we are all missing out on because all these people with a valuable perspective are struggling, largely alone, to survive in this

WORLD, AND IT SHOULD BE A COHESIVE COMMUNITY EFFORT TO ENSURE THEY'RE GETTING THE GUIDANCE & SUPPORT THEY NEED TO CREATE A FUTURE WORTH LIVING IN

profusion of human lives, with so many people's stories behind it. In this case, that includes mine.

I realized I was pregnant right after my 22nd birthday. A confused child myself, I made a decision that I was not ready to make, but had to make anyway. Despite all the promises, my son's biological father left before my child was ever born, and was never meaningfully involved in his life. The paltry \$53 a month in child support that I was awarded rarely gets paid. Last year, for instance, I received only \$100.

Just before my son turned 2, I tentatively welcomed a new partner into my world. After about 4 1/2 years of being hugely, deeply involved in our lives, he, too, walked away, deciding his dreams of being a wandering punk and starting a band in the city were more important than the child who told everyone this was his "real dad." To this day, over a year after he began drifting out of our lives, my son still refers to him as his real dad, and struggles deeply with the abandonment and absence.

I am a passionate and creative person: an artist, a musician, an activist. I have so much potential and determination within me, but, as it is with most single parents, I have literally only a handful of hours a week to spend on anything outside of the endless deluge of work, school, meal preparation, housecleaning, laundry, appointments, bills, the kid's homework, and just BEING THERE and being present with my child. It is not easy. It is beyond not easy. When I am exhausted and overwhelmed and depressed and sick, I still have to pull myself up at 6 am to get my kid ready for school. I still have to wake up at 3 am if he's having a nightmare and be emotionally available for that. I still have to remain patient and be as much of a shining example of humanity as I can possibly muster.

It is literally impossible for one person to wear all of these hats and do as good of a job as they want to do at any of it. It is even more

potential, brilliance, inspiration, and creative force we are all missing out on because all these people with a valuable perspective are struggling, largely alone, to survive in this culture while carrying the next generation on their backs. We are depriving ourselves as a

you need a babysitter sometime, let me know." Develop a real relationship with your friends' kids and make specific offers like, "I'm free on Saturday and can come over at 7 and spend time with (insert child's name here) for the night. You should go out and do something if you'd like to. There's going to be this event here at this time if you're interested in that." Visit them at home; sometimes it's just too much work to drag kids around to places. When you visit, quietly do small things to make their lives easier: wipe the bathroom counter, wash a few dishes, read the child(ren) a book. The societal pressure to be



A CONFUSED CHILD MYSELF, I MADE A DECISION THAT I WASN'T READY TO MAKE BUT HAD TO MAKE ANYWAYS

society by ensuring so many people are perpetually too overwhelmed to explore and contribute in the ways they might otherwise

unremittingly self-sufficient is compounded here with the cultural expectations of mothers that lead them to feel guilty about doing things

valid, or excusing him for his supposed inability to meaningfully be there for his child(ren). To excuse an absent father is to be complicit in the overburdening of women. Let's demand equal standards here. Let's demand equal responsibility. This dynamic will never change if we don't insist upon better, and reinforce within our own circles that such behavior is unacceptable. Mothers will continue to carry the future of the world on their shoulders if we don't start holding fathers accountable for their fair share.

*Please forgive the binary-reinforcing terms in this article. It was relatively impossible to find comparable statistics that didn't reference "mothers" and "fathers" specifically. I also am speaking to the terms "mother" and "father" as social constructs that need some reexamination instead of as some sort of correct or true default. I am also placing myself under the umbrella of "mother," even if I don't entirely align with that word, it is a relevant representation of the dynamics I experience living in this culture. I also want to apologize for not including family structures other than the nuclear family and the single parent. I am not at all trying to invalidate multi-parent families – in fact, I think the more present, supportive parents a child has, the better off they will be.

*The statistics in this article come from the Pew Research Center and the US Census Bureau.

Addendum: This article stimulated an intensely heated debate in the collective. Some thought the article should run exactly as submitted while others felt strongly about asking the author for revisions (most articles get revised). As a compromise, we're running the article as is and offer this additional note to sum up some of the controversy.

While most of us agree that more childcare (and support of other sorts) for parents (especially single parents!) would be a good thing, the Slingshot collective, and The Long Haul infoshop, don't offer any childcare services. Both projects limp along on a barebones crew of committed volunteers, a not uncommon predicament for radical projects of all sorts. Calling on others to do something we don't do ourselves is somewhat hypocritical. And while we all feel strongly about parents

son's biological father left before my child was ever born, and was never meaningfully involved in his life. The paltry \$53 a month in child support that I was awarded rarely gets paid. Last year, for instance, I received only \$100.

Just before my son turned 2, I tentatively welcomed a new partner into my world. After about 4 1/2 years of being hugely, deeply involved in our lives, he, too, walked away, deciding his dreams of being a wandering punk and starting a band in the city were more important than the child who told everyone this was his "real dad." To this day, over a year after he began drifting out of our lives, my son still refers to him as his real dad, and struggles deeply with the abandonment and absence.

I am a passionate and creative person: an artist, a musician, an activist. I have so much potential and determination within me, but, as it is with most single parents, I have literally only a handful of hours a week to spend on anything outside of the endless deluge of work, school, meal preparation, housecleaning, laundry, appointments, bills, the kid's homework, and just BEING THERE and being present with my child. It is not easy. It is beyond not easy. When I am exhausted and overwhelmed and depressed and sick, I still have to pull myself up at 6 am to get my kid ready for school. I still have to wake up at 3 am if he's having a nightmare and be emotionally available for that. I still have to remain patient and be as much of a shining example of humanity as I can possibly muster.

It is literally impossible for one person to wear all of these hats and do as good of a job as they want to do at any of it. It is even more impossible to fulfill all those roles and have the opportunity to meaningfully pursue one's interests and one's own dreams. This is the reality: behind every father figure who has left to do something else, there is a mother bearing the burden and having to sacrifice or postpone a lot of her own dreams. The father figure's chosen path in life is only possible at a mother's expense.

It's beyond time to shed the old idea of children being a "woman's responsibility." It is



A CONFUSED CHILD MYSELF, I MADE A DECISION THAT I WASN'T READY TO MAKE BUT HAD TO MAKE ANYWAYS

society by ensuring so many people are perpetually too overwhelmed to explore and contribute in the ways they wish they could.

It's time to make sure we don't lose that potential. If you are part of an artistic or activist group, do your best to facilitate parents, especially single parents. Can your event, meeting, group, or space accommodate children? If not, perhaps you could consider providing quality childcare so parents can still attend. A group that meets regularly could have members take turns being with the children. There are a lot of solutions and options that take just a little imagination, a bit

unremittingly self-sufficient is compounded here with the cultural expectations of mothers that lead them to feel guilty about doing things for themselves, so don't even leave them the burden of having to ask. They probably won't ask for help with childcare with anything other than a doctor's appointment or some other obligation or necessity.

When my partner was thinking of leaving us, he had people advising him that he shouldn't think twice or care because it wasn't his biological kid - never mind the fact that my child told everyone he was his real father, never mind that he admired and looked up to

mothers and fathers specifically. I also am speaking to the terms "mother" and "father" as social constructs that need some reexamination instead of as some sort of correct or true default. I am also placing myself under the umbrella of "mother," even if I don't entirely align with that word, it is a relevant representation of the dynamics I experience living in this culture. I also want to apologize for not including family structures other than the nuclear family and the single parent. I am not at all trying to invalidate multi-parent families - in fact, I think the more present, supportive parents a child has, the better off they will be.

*The statistics in this article come from the Pew Research Center and the US Census Bureau.

Addendum: This article stimulated an intensely heated debate in the collective. Some thought the article should run exactly as submitted while others felt strongly about asking the author for revisions (most articles get revised). As a compromise, we're running the article as is and offer this additional note to sum up some of the controversy.

While most of us agree that more childcare (and support of other sorts) for parents (especially single parents!) would be a good thing, the Slingshot collective, and The Long Haul infoshop, don't offer any childcare services. Both projects limp along on a barebones crew of committed volunteers, a not uncommon predicament for radical projects of all sorts. Calling on others to do something we don't do ourselves is somewhat hypocritical. And while we all feel strongly about parents taking responsibility for the well being of the children they bring into the world, calling out a boyfriend who fails to do so is a complex and problematic assertion. Some of us critiqued the role of "the artist" as a problematic expression of individualism, an assertion that sent our discussion sideways off a f**king cliff! Whew!

One thing we all agree on is that we don't want to cast a shadow on the many parents locked up in the injustice system. We hope you find the article as stimulating as we did!

WHAT WOULD IT TAKE TO END CULTURAL APPROPRIATION?

By the world's biggest asshole

Everyone is going to say I'm a horrible person for bringing this up, but I've been thinking a lot about cultural appropriation lately. Like, the concept of cultural appropriation is really freaking weird. Like, it means you have to look at yourself and everyone in the world as if we are all always pawns in power games, as if we never get to be just people, as if everything you say or do should always ever be evaluated in terms of its relation to theories about huge power structures over which we have no control as individuals. It's a very cosmopolitan way of talking about things. Very neoliberal way. And sure, it's not wrong, the idea of cultural appropriation, at least not wrong within its own logic, a logic which, it seems, views the social reality as if through a telescope from a planet far, far away.

Like the rule of "Thou shalt not culturally appropriate" has a sort of Prime Directive feel to it, and it isn't hard to imagine Mr. Spock on Star Trek saying "Captain, wearing that traditional head fwap from the planet Beta Centauri Seven is in direct violation of the Secondary Directive which states—" To which Starbuck responds by saying, "Shut up, I'm on to something here...and if I don't work this shit out it's go to kill me." And knowing Starbuck, she probably then punches Spock in the nose. What an asshole she is!

It's awful to be torn between not wanting to further hurt groups of people who have had *everything* torn from them by this empire and yet feeling drawn to the beautiful music, art, and food that these groups somehow haven't

treat it like it's mine—that is an act of horrific ignorance.

And yet... I still get these urges to listen to rock and rock music, which, as one *Slingshot* member has pointed out, is all inspired by the music of African slaves so maybe we should all stop listening to it and only listen to music made by people who have the same genetic make up as us, and she suggested I listen to Albanian music, even though I'm ancestrally Danish, but oh well. And others in my extended community have claimed you shouldn't eat corn or plantains if you're white. I'm willing to give up corn, but to give up

shouldn't do cultural appropriation sound creepily a lot like eugenics. Like a genetic ghettoization of culture. That is literally what we are doing by going this route.

But sometimes it goes beyond your genes. Once I had a white housemate ask to see my tribal nation ID because I was burning sage and I mumbled something about my Cherokee and Sioux ancestry. But apparently, it doesn't matter if you've got the genes because you have to be a federally-registered card-carrying tribe member to burn sage, at least according to some people who are eager to set up an impromptu cultural appropriation check-point

history of Irish-American immigrants, you'll find this wild era of the racial discrimination that Irish people experienced in the early 20th century here, when they first came to this country to escape a capitalism-contrived famine. Like, American employers hung "No Irish need apply" signs in their windows, and there were racial slurs about the Irish, and horrible things that happened to Irish folks walking alone in the streets. It was only through the ability of Irish people to pass as white within a generation that, as a group, they were able to get ahead.

How can we overcome the propensity among "whites" to share their wealth and network only with other "whites"? Maybe we need to figure out how to get rid of whiteness as a category, and this is something that can only be done if we start listening, really listening to people of color. I'm not talking about listening to their music or mimicking what they do. I'm talking about really listening. To reach out as people, rather than grabbing capitalist commodities that have been labeled as "Black" or "native." It is through really listening and being in community together that we can break down the arbitrary things of "whiteness" / "not whiteness" that keep us all in chains.

If you have lots of extra cash due to systemic oppression, how about using it to support amazing projects that literally lend power to communities of color? Like supporting African American ownership of cooperative farmland through projects like The Federation of Southern Cooperatives (federationsoutherncoop.com). Or if you live on Ohlone land, you may give "shuum" or a



its relation to theories about huge power structures over which we have no control as individuals. It's a very cosmopolitan way of talking about things. Very neoliberal way. And sure, it's not wrong, the idea of cultural appropriation, at least not wrong within its own logic, a logic which, it seems, views the social reality as if through a telescope from a planet far, far away.

Like the rule of "Thou shalt not culturally appropriate" has a sort of Prime Directive feel to it, and it isn't hard to imagine Mr. Spock on Star Trek saying "Captain, wearing that traditional head fwap from the planet Beta Centauri Seven is in direct violation of the Secondary Directive which states—" To which Starbuck responds by saying, "Shut up, I'm on to something here...and if I don't work this shit out it's go to kill me." And knowing Starbuck, she probably then punches Spock in the nose. What an asshole she is!

It's awful to be torn between not wanting to further hurt groups of people who have had *everything* torn from them by this empire and yet feeling drawn to the beautiful music, art, and food that these groups somehow haven't let the empire beat out of them.

Like, the empire took everything from these people. Fucking everything. Like, in the case of indigenous Americans, these are people who were driven off their ancestral land and subjected to mass genocide and shoved onto horrific reservation death camps where they had to get permission to leave and weren't allowed to practice their tribal religions until 1967. And for African Americans, these folks were fucking kidnapped from their homes and turned into commodities and were subjected to rape and torture and being treated like cattle and having their children sold in auctions. You want to read some really heartbreakin stuff? Read the newspaper announcements from just after the 13th Amendment was passed by all the Black folks desperately looking for children and parents that got sold away from them. And then there's the continued level of terror people in these groups have been subjected to. It is just obscene. From everything to racist cops murdering brown and Black people for so much as looking at them funny, to the white riots and fucking lynch mobs that enacted a holocaust against Black people throughout the first half of the 20th century, to the way the

I'm willing to give up corn, but to give up

impromptu cultural appropriation check-point

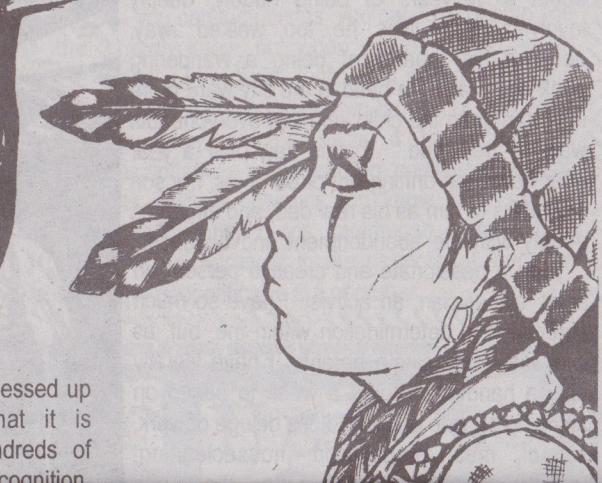


they were able to get ahead.

How can we overcome the propensity among "whites" to share their wealth and network only with other "whites"? Maybe we need to figure out how to get rid of whiteness as a category, and this is something that can only be done if we start listening, really listening to people of color. I'm not talking about listening to their music or mimicking what they do. I'm talking about really listening. To reach out as people, rather than grabbing capitalist commodities that have been labeled as "Black" or "native." It is through really listening and being in community together that we can break down the arbitrary things of "whiteness" / "not whiteness" that keep us all in chains.

If you have lots of extra cash due to systemic oppression, how about using it to support amazing projects that literally lend power to communities of color? Like supporting African American ownership of cooperative farmland through projects like The Federation of Southern Cooperatives (federationsoutherncoop.com). Or if you live on Ohlone land, you may give "shuumi" or a financial offering to help make up for the fact the feds have failed to grant them land of their own (sogoreate-landtrust.com/shuumi-land-tax/). Or you can support the Winnemem Wintu's project to restore their ancestral salmon (facebook.com/run4salmon). Or there's like a million other ways you can financially support the people who have been systemically hurt by the structure of power that gave you your money.

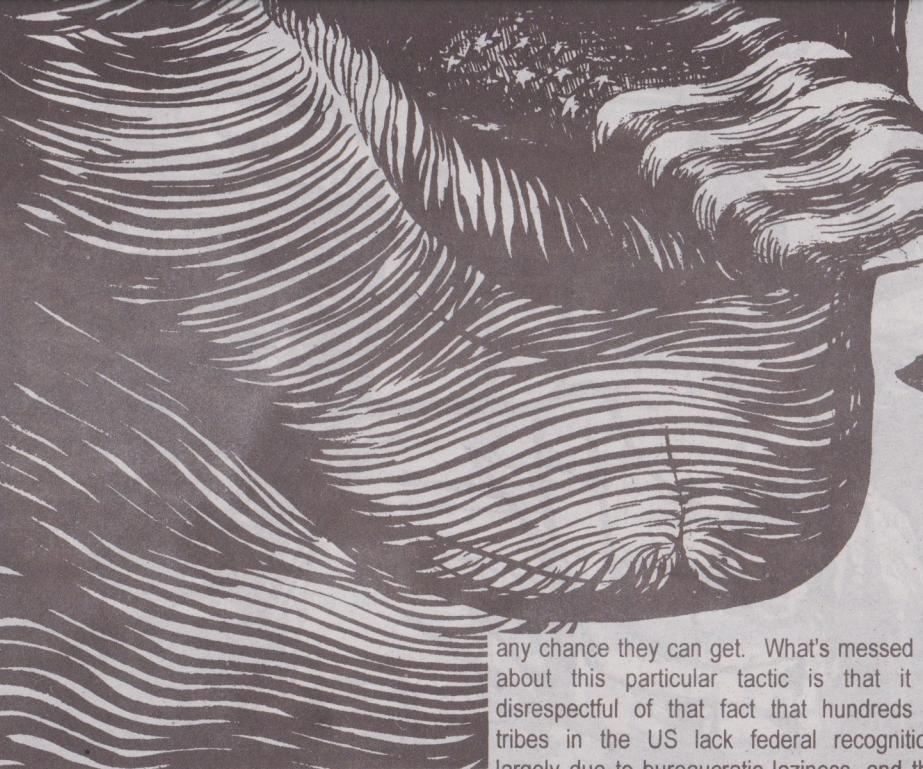
If those with power can strategically help folks of color get on the same playing field as



any chance they can get. What's messed up about this particular tactic is that it is disrespectful of that fact that hundreds of tribes in the US lack federal recognition.

or indigenous Americans, these are people who were driven off their ancestral land and subjected to mass genocide and shoved onto horrific reservation death camps where they had to get permission to leave and weren't allowed to practice their tribal religions until 1967. And for African Americans, these folks were fucking kidnapped from their homes and turned into commodities and were subjected to rape and torture and being treated like cattle and having their children sold in auctions. You want to read some really heartbreakingly stuff? Read the newspaper announcements from just after the 13th Amendment was passed by all the Black folks desperately looking for children and parents that got sold away from them. And then there's the continued level of terror people in these groups have been subjected to. It is just obscene. From everything to racist cops murdering brown and Black people for so much as looking at them funny, to the white riots and fucking lynch mobs that enacted a holocaust against Black people throughout the first half of the 20th century, to the way the California Indians were bounty-hunted and enslaved, and many native families around here had to use special blankets to transform themselves into rocks and hide in the hills that way for years at a time (please read Benjamin Madley's *American Genocide: The United States and the California Indian Catastrophe, 1846-1873* if you haven't already). And there is the fact that here in Berkeley, the Campanile, that giant tower over the university, and also the basement of the Anthropology Library are filled with the bones of over 10,000 murdered California Indians, some of whom were killed as late as the 1920s by lunatic white serial killers who fancied themselves "cowboys" and because of racism, society congratulated them for it.

These horrors are real and the trauma lingers amongst all these people who carry inside them unspeakable pain that grew from unspeakable acts. To just offhandedly grab the few things they have that are still theirs, even if it's just a song or a headdress, and to



caramelized plantains covered in salt on a Saturday morning? Will that really help anyone? Will it really? Also, in Poland, people have worn dreadlocks for hundreds of years. Does that mean it is okay for my old housemate, whose grandparents were Polish to have dreadlocks? Everyone else thought so once she explained, which is really fucked up because Black people find that their natural hair is banned from many places of work in this country, especially government-run places, forcing them to use harsh chemical relaxers that can really damage your body. My old roommate's "traditional polish deadlocks" weren't her natural hair, she really had to work to get that knappy, greasy rats nest going, and for her to get to wear her hair like that and still have a job was a slap in the face to those whose natural hair does that sort of thing (but prettier) but who can't wear that hair due to racism. I mean, a lot of these arguments I keep hearing from white people about how we

any chance they can get. What's messed up about this particular tactic is that it is disrespectful of that fact that hundreds of tribes in the US lack federal recognition, largely due to bureaucratic laziness, and this means they don't get to be card-carrying federally recognized tribe members. This includes the brown people upon whose land the city of Los Angeles now stands, the Winnemem Wintu, and the Ohlone, upon whose land we make the *Slingshot* newspaper.

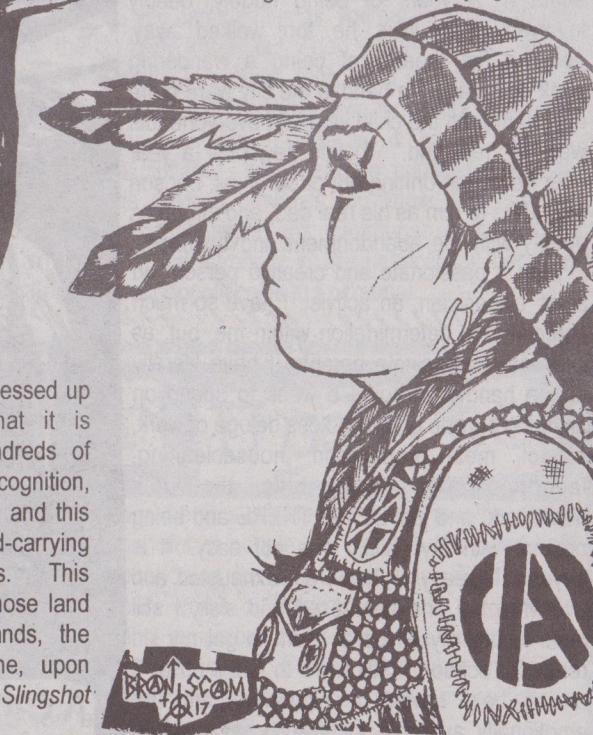
As I watch all of these heated screaming matches about cultural appropriation go down in radical community, I find myself bothered by a horrible, asshole-ish question:

Could it be that our frenzied obsession with cultural appropriation right now is actually a way to let white people off the hook for the larger thing at stake here: reparations?

If white people were on an equal economic and interpersonal playing field with folks of color, cultural appropriation wouldn't be a thing. Like, it's fine to wear green and talk with a fake Irish accent on St. Patty's day because the Irish Americans, collectively, are now fine. Of course, if you look back into the

tax). Or you can support the Winnemem Wintu's project to restore their ancestral salmon (facebook.com/run4salmon). Or there's like a million other ways you can financially support the people who have been systemically hurt by the structure of power that gave you your money.

If those with power can strategically help folks of color get on the same playing field as



whites, we'll have a type of equality in this land that we have never yet known. But until we are on equal footing, cultural appropriation will continue to be a thing. And instead of getting to playfully borrow things from these cultures; we will continue to find that, what to one person seems like just silly borrowing of a song or headdress, cuts another person to the bone.

Once we're truly equal, and everyone, no matter what color their skin, has the same access to food, clean water, emotional care, civic determination, and quality education—once we achieve that, we won't need the concept of cultural appropriation anymore.

made by people who have the same genetic make up as us, and she suggested I listen to Albanian music, even though I'm ancestrally Danish, but oh well. And others in my extended community have claimed you shouldn't eat corn or plantains if you're white. I'm willing to give up corn, but to give up

and I mumbled something about my Cherokee and Sioux ancestry. But apparently, it doesn't matter if you've got the genes because you have to be a federally-registered card-carrying tribe member to burn sage, at least according to some people who are eager to set up an impromptu cultural appropriation check-point



caramelized plantains covered in salt on a Saturday morning? Will that really help anyone? Will it really? Also, in Poland, people have worn dreadlocks for hundreds of years. Does that mean it is okay for my old housemate, whose grandparents were Polish to have dreadlocks? Everyone else thought so once she explained, which is really fucked up because Black people find that their natural hair is banned from many places of work in this country, especially government-run places, forcing them to use harsh chemical relaxers that can really damage your body. My

any chance they can get. What's messed up about this particular tactic is that it is disrespectful of that fact that hundreds of tribes in the US lack federal recognition, largely due to bureaucratic laziness, and this means they don't get to be card-carrying federally recognized tribe members. This includes the brown people upon whose land the city of Los Angeles now stands, the Winnemem Wintu, and the Ohlone, upon whose land we make the *Slingshot* newspaper.

As I watch all of these heated screaming matches about cultural appropriation go down in radical community, I find myself bothered by a horrible, asshole-ish question:

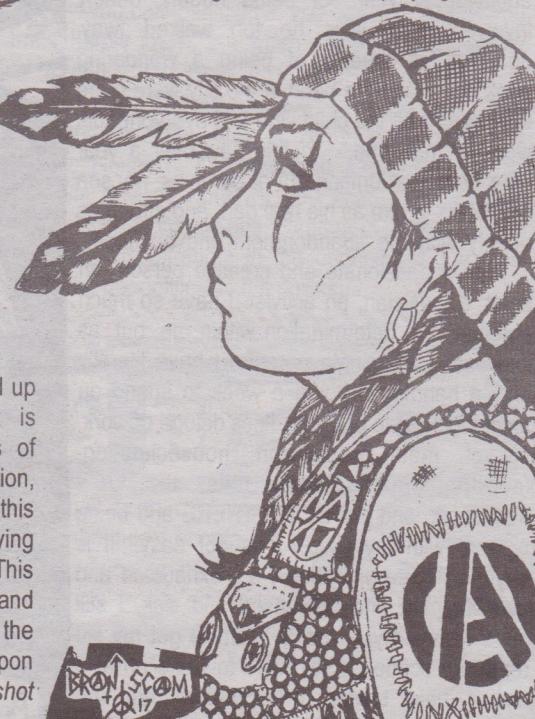
Could it be that our frenzied obsession with cultural appropriation right now is actually a

Irish need apply" signs in their windows, and there were racial slurs about the Irish, and horrible things that happened to Irish folks walking alone in the streets. It was only through the ability of Irish people to pass as white within a generation that, as a group, they were able to get ahead.

How can we overcome the propensity among "whites" to share their wealth and network only with other "whites"? Maybe we need to figure out how to get rid of whiteness as a category, and this is something that can only be done if we start listening, really listening to people of color. I'm not talking about listening to their music or mimicking what they do. I'm talking about really listening. To reach out as people, rather than grabbing capitalist commodities that have been labeled as "Black" or "native." It is through really listening and being in community together that we can break down the arbitrary things of "whiteness" / "not whiteness" that keep us all in chains.

If you have lots of extra cash due to systemic oppression, how about using it to support amazing projects that literally lend power to communities of color? Like supporting African American ownership of cooperative farmland through projects like The Federation of Southern Cooperatives (federationsoutherncoop.com). Or if you live on Ohlone land, you may give "shuumi" or a financial offering to help make up for the fact the feds have failed to grant them land of their own (sogoreate-landtrust.com/shuumi-land-tax/). Or you can support the Winnemem Wintu's project to restore their ancestral salmon (facebook.com/run4salmon). Or there's like a million other ways you can financially support the people who have been systemically hurt by the structure of power that gave you your money.

If those with power can strategically help folks of color get on the same playing field as



whites, we'll have a type of equality in this land that we have never yet known. But until we are on equal footing, cultural appropriation will continue to be a thing. And instead of getting to playfully borrow things from these cultures, we will continue to find that what to

Maggots in the Business District

By Carrion Baggage

The news lingers over the community in a darkness that equals the winter nights. KPFA and its parent organization is \$2 Million in debt to a real estate company...with another \$6 Million still owed other places. The reality sets in that the resources built up by the community can be confiscated and given to the vultures. For once it seems like studying the issue won't be of much help. To anyone. When encountering someone from the activist scene it's hard to not mention the bleak tidings. One of whom has these wise words; "Well they are anti-capitalist — it makes sense that they're bad with money."

That's being a bit generous, crediting the listener sponsored radio station that started in 1949 with being uniformly politically orientated. A few programs critique the way things are but most rarely disrupt the power structure. For example, when shit was brewing in downtown with protests raising hell about killer cops the programming on KPFA would be about distant struggles, and only report on the flashpoint later when crowds had dispersed. The original

KPFA and its umbrella organization Pacifica has made it through several decades and through various mutations of oppression. Their existence is a testament of the space that can open up when people gather their forces to make change. Very few left wing organizations have that distinction and the ones that do — like the Nation magazine — exist in an obscurity far from mainstream reality. The UFO economics of raising rents and the price of living being a monster to contend with have kept most people from political activity. The world is simply no place to be poor in though most of us on the planet are anything but. Weird then that the quarterly fund drives on KPFA are hyper-focused on being a home shopping network that caters to smug progressives who may be well-intentioned, but ultimately victim to having disposable income and not enough sense where to spread it. Books for \$75, flash drives with video or audio of a some celebrity public speaker for \$150.

This has been quite lucrative for it allowed the station to exist in the black while almost any other community project eats shit and dies a premature death.

More news came in with the New Year worthy of rethinking about the merits of jumping off the Golden Gate Bridge. Boxcar Books in Bloomington, Indiana closed from being suffocated with rents that went up 700% since it opened in 2001. An idealistic venture created during the bleak days of George Bush Jr.'s reign over the world and the commencement of "Never Ending War." Settling near a college, they provided a space of resistance in the heartland of the US.

Recently Berkeley's Long Haul Info Shop was host to a student from New College of Florida whose central studies is *info shops*. Savannah Hawk made a point to visit the space each day it was open and observe and interact with the various crowds. Much like Boxcar Books it would seem the primary users of the Long Haul are street people (calling them homeless is an outdated term). Both Long Haul and Boxcar Books opened to resist gross oppression. Treatment of "homeless" and issues of poverty being no more or less important than war, racism, sexism, homophobia...yet somehow this is what the fight is being boiled down to.

Should we blame the internet? Where is everybody? Long Haul was once the meeting ground for people who were between bouts of fighting the system...after doing it, the

it's over, smile because it happened.' And while this phrase is stupid and ambiguous, the essence holds true. For to be alive and co-create as a radical space or a collective entity, simply existing is an act of resistance. And I think it's really easy to think of a closure as a failure; and maybe that's because that's what we've been taught to believe in this capitalist culture based on competition and exploitation. Whereas the reality is that existing in the first place is a triumph. To think that Boxcar existed for 16 years in the face of a warping ever-gentrifying landscape is a mighty feat in and of itself! Just thinking of all of the volunteers that were active participants in their own life; having to figure out how to deal with real challenges and share a space with others is no small task. Who knows what resonance and reassurance someone fighting depression or an eating disorder was able to find in the pages of zines displayed at Boxcar. Who



in that the resources built up by the community can be confiscated and given to the vultures. For once it seems like studying the issue won't be of much help. To anyone. When encountering someone from the activist scene it's hard to not mention the bleak tidings. One of whom has these wise words; "Well they are anti-capitalist — it makes sense that they're bad with money."

That's being a bit generous, crediting the listener sponsored radio station that started in 1949 with being uniformly politically orientated. A few programs critique the way things are but most rarely disrupt the power structure. For example, when shit was brewing in downtown with protests raising hell about killer cops the programming on KPFA would be about distant struggles, and only report on the flashpoint later when crowds had dispersed. The original mission statement of the FM radio station seeks peaceful solutions to conflict by means of having opposing viewpoints air out their message publicly. This was shortly after World War 2 and the surrounding atrocities of that conflict, from racist death camps to racist atomic bombs, were still fresh issues for people. Most of them did not want to return to the conditions that created war and gross economic inequality.

obscurity far from mainstream reality. The UFO economics of raising rents and the price of living being a monster to contend with have kept most people from political activity. The world is simply no place to be poor in though most of us on the planet are anything but. Weird then that the quarterly fund drives on KPFA are hyper-focused on being a home shopping network that caters to smug progressives who may be well-intentioned, but ultimately victim to having disposable income and not enough sense where to spread it. Books for \$75, flash drives with video or audio of a some celebrity public speaker for \$150.

This has been quite lucrative for it allowed the station to exist in the black while almost any other community project eats shit and dies a premature death.

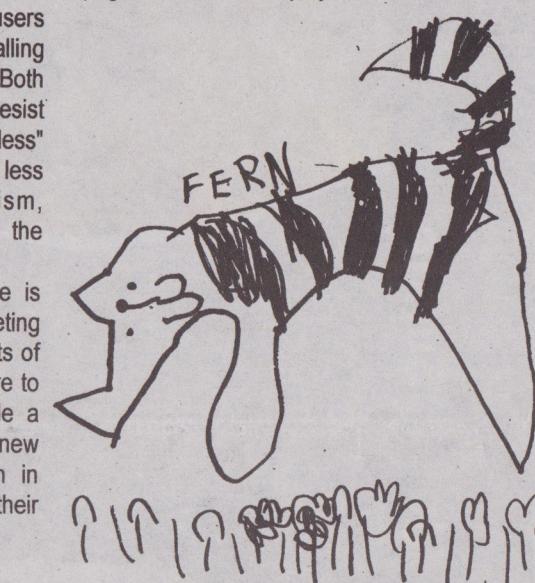


statement exalts how the space provided a free toilet, free coffee and a space where people can charge their devices. It begs the

question in the headland of the 21st century, who are the vultures? Recently Berkeley's Long Haul Info Shop was host to a student from New College of Florida whose central studies is *info shops*. Savannah Hawk made a point to visit the space each day it was open and observe and interact with the various crowds. Much like Boxcar Books it would seem the primary users of the Long Haul are street people (calling them homeless is an outdated term). Both Long Haul and Boxcar Books opened to resist gross oppression. Treatment of "homeless" and issues of poverty being no more or less important than war, racism, sexism, homophobia....yet somehow this is what the fight is being boiled down to.

Should we blame the internet? Where is everybody? Long Haul was once the meeting ground for people who were between bouts of fighting the system — often planning where to shift the battle next. Boxcar Books made a public statement astutely noting that new projects tend to get more interest than in sustaining existing projects. Much of their

were active participants in their own life, having to figure out how to deal with real challenges and share a space with others is no small task. Who knows what resonance and reassurance someone fighting depression or an eating disorder was able to find in the pages of zines displayed at Boxcar. Who

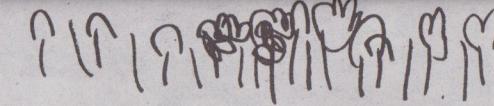


knows what person was exposed to collective practices and the course of their life was shaped. Who knows what person needing to feel heard and valued was able to walk in and meet others needing the same comfort. And in reading Boxcar's final reflection I am hopeful that this will not be the end of their collective journey but rather the closing of one stage to make room for another project somewhere down the line."

Boxcar Books' farewell is a reminder how it is essential that people renew their sense of what the fuck they are doing. It would seem that the idea was to run a bookstore that would help keep open the space as a community center and organizing space for activism like prisoner support. That model seems untenable with the shifting game changes of capitalism. The KPFA model of fund drives relates back to the centuries old tradition of community barn raising — where various folk converge and invest their resources to collectively make something. That model seems remote to modern people. But it is something we all might have to consider necessary in order to make radical space. Its essentially what happens with this publication Slingshot every 3 months. There's a need to create radical

message publicly. This was shortly after World War 2 and the surrounding atrocities of that conflict, from racist death camps to racist atomic bombs, were still fresh issues for people. Most of them did not want to return to the conditions that created war and gross economic inequality.

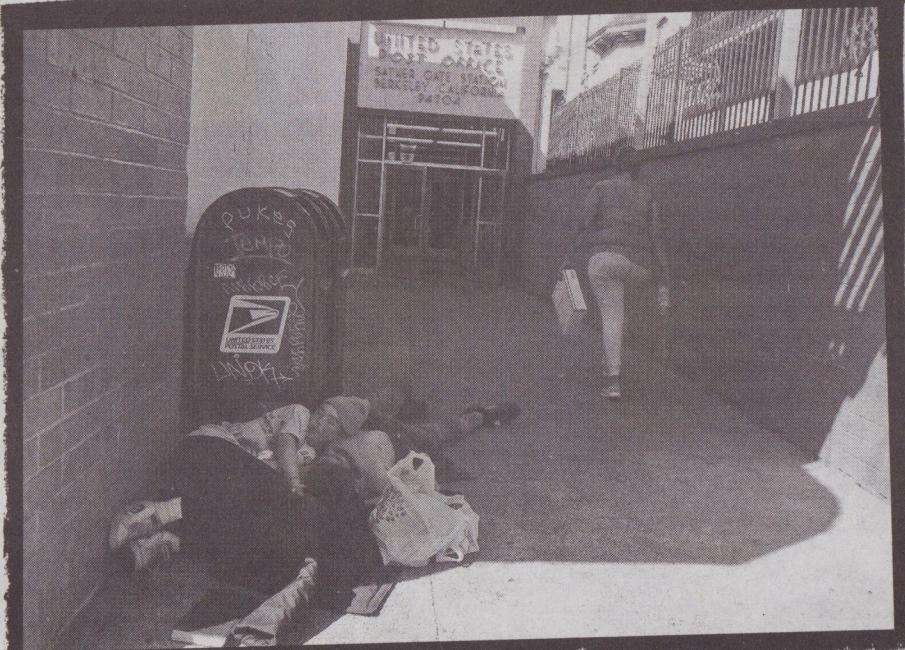
sustaining existing projects. Much of their



knows what person was exposed to collective practices and the course of their life was shaped. Who knows what person needing to feel heard and valued was able to walk in and meet others needing the same comfort. And in reading Boxcar's final reflection I am hopeful that this will not be the end of their collective journey but rather the closing of one stage to make room for another project somewhere down the line."

Boxcar Books' farewell is a reminder how it is essential that people renew their sense of what the fuck they are doing. It would seem that the idea was to run a bookstore that would help keep open the space as a community center and organizing space for activism like prisoner support. That model seems untenable with the shifting game changes of capitalism. The KPFA model of fund drives relates back to the centuries old tradition of community barn raising — where various folk converge and invest their resources to collectively make something. That model seems remote to modern people. But it is something we all might have to consider necessary in order to make radical space. Its essentially what happens with this publication Slingshot every 3 months. There's a need to create radical space, drop what you're doing and help make it a reality.

In many ways what is needed is to make the new world while the old world dies. This year will mark the 20th anniversary of Seattle's World Trade Organization meeting. Thousands of people converged from the grass roots in part to show opposition to the WTO. More so people saw themselves able to make their dreams a reality; from smashing a Starbucks window to frustrating a suit and tie on his way to a meeting intent on global dominance. From setting to motion an independent media organization to making an autonomous space that teems with imagination and personality. More dreams are needed when next we meet to speak our mind.



statement exalts how the space provided a free toilet, free coffee and a space where people can charge their devices. It begs the question just what makes up the current definition of "Resistance". Maybe our organizations shouldn't advertise workshops that espouse ripping off corporations, squatting, un-arresting friends from cops and the finer arts of billboard redecoration — doing so will only invite state oppression. Still its kinda sad that people fight so hard to make a space and its essentially a drop-in center.

People new to the scene are not always burdened by what the space used to be or even what it is. For young people they are gifted with a vision of how the world could be. When asked to respond to Boxcar Books statement Savannah had this; "Reading this reflection immediately makes me think of that ridiculously corny phrase: 'don't cry because

computerized
intimacy

strip mine
think

3 Col

2 Col

1 Col

devices

REST

boredom

hinking

militarized
everything

easy
slogans

walls
between
us

all-seeing eyes

trading ashes for trees

om

4 Col

boredom

technology without wisdom

corporate
gratification

toxic
masculinity

male
extinction

screen
time

capital
accumulation

giving



m

orate
ication

xic
linity

ass
nction

up





the Time for INCREMENTAL

a talk

Continued from Page 1

more sitting on the porch with guitars, home-brewed beer, and good friends.

You say in your book that the (scientific) evidence is solid enough that we're causing climate change. We shouldn't wait until the last questions are answered to admit that we have to change. As a climate scientist what do you think is your future role? What role should or can science (in general) play in the future?

Wow, great question, I've never been asked that. Although I do think we know more than enough to act, we're not acting. I think there's still a major role for climate scientists to clarify how, precisely, a warmer world is contributing to the intense heat waves, fires, storms, and floods we're now experiencing. The public is slowly waking up with each new disaster, but there's this misinformation machine funded by the fossil fuel corporate interests, and to counteract it scientists need to keep pumping out the attribution science. In addition, there's still a lot we don't know about future impacts. For example, how exactly will climate change impact our food system? How will it impact disease? Did you know that climate change has already significantly reduced the protein content of our food? There will be many more surprises like that, since climate change is affecting absolutely every moving part of the Earth system. So we need the science to keep delving into that, understanding it, both to motivate us to change and to help us cushion the blow.

Your second question here is also really interesting. I think science is absolutely

**ULTIMATELY, WE'RE
CREATURES IN THE
BIOSPHERE, LIKE OTHER
ANIMALS, AND WE DEPEND
ON IT JUST AS MUCH.**

the biggest source of individual emissions. But for most academics, flying is the biggest individual source.

I see two key wedges for breaking our addiction to both flying and driving. The first is simply to put a price on carbon emissions. We can't keep using our atmosphere as a free dump for greenhouse gases, we must start charging for the dubious "privilege" of destroying our livable climate for the next 10,000 years. As this price increases each year, very soon fossil fuel will become far more expensive than alternatives like renewable energy. Electric cars will completely replace gas and diesel cars. Electric trains will replace planes, because only the extremely rich will be able to afford plane tickets. Local organic food will replace fossil-fuel intensive

If we have already passed the key 'tipping point', is there any use in reducing our individual carbon footprints and advocating for larger scale emission reduction efforts? What effects can emission reduction still have?

There is no key tipping point. The less we work to stop it, the worse climate change will be. It's that simple. So yes, we need to do everything we can, on all scales: individual, local, and national.

Eventually, national actions will weave together into global action. In my opinion this is most likely to happen through a network of national carbon pricing. As a few nations put a price on carbon and create border adjustments for trade, other nations then have a strong incentive to adopt their own carbon prices.

I think it's really important to understand why individual emissions reductions are helpful. It's not because these individual changes keep CO₂ out of the atmosphere. They do, but that's not why they're important. They're important because they shift the culture. Individual change is a way to vote for large-scale collective change. When we change ourselves, we can demand broader change without hypocrisy. Even more

basic research on how my daily actions mapped to carbon emissions. Somehow I found this more satisfying and actionable. I describe the process in my book, and give a simple set of conversions for seven categories: flying, driving, food, natural gas, electricity, stuff, and waste. So basically, once you estimate how many gallons of gas you burn in a year, how much you fly, how much you buy, and gather your utility bills, you can then estimate your footprint. A magazine I write for also made a simple web-based calculator using my numbers:

<http://www.yesmagazine.org/planet/real-life-hacks-to-cut-your-carbon-footprint-plus-a-personal-emissions-calculator-20160314>

**BURNING FOSSIL FUEL
MUST BECOME SOCIALLY
UNACCEPTABLE.**

Is deurbanization, living communally and practicing small scale organic agriculture a legit approach?

I think it's part of a solution, but not the whole solution. No matter who we are or what our living situation, each of us can get a little more connected to where our food comes from. This massive disconnection from our food is very recent, it happened in the post-WWII era. I think it causes us to eat without gratitude, which makes us less happy. We're

role? What role should or can science (in general) play in the future?

Wow, great question, I've never been asked that. Although I do think we know more than enough to act, we're not acting. I think there's still a major role for climate scientists to clarify how, precisely, a warmer world is contributing to the intense heat waves, fires, storms, and floods we're now experiencing. The public is slowly waking up with each new disaster, but there's this misinformation machine funded by the fossil fuel corporate interests, and to counteract it scientists need to keep pumping out the attribution science. In addition, there's still a lot we don't know about future impacts. For example, how exactly will climate change impact our food system? How will it impact disease? Did you know that climate change has already significantly reduced the protein content of our food? There will be many more surprises like that, since climate change is affecting absolutely every moving part of the Earth system. So we need the science to keep delving into that, understanding it, both to motivate us to change and to help us cushion the blow.

Your second question here is also really interesting. I think science is absolutely wonderful. To me, there's a deep reverence and beauty that comes with science, whether it's astrophysics or Earth science.

I still remember what it felt like, as a graduate student, to begin understanding the mysteries of quantum mechanics and general relativity. To be able to look at an equation, and to see what it's saying about how the universe works, it's just so incredibly beautiful. So I think science is a wonderful practice, and also kind of the antidote to a lot of the suffering humanity has experienced, things like inquisitions, burning witches at the stake, the dark demon-haunted conspiracy theories and superstitions that somehow otherwise seem to be humanity's default mode.

But what's missing is wisdom. We need science and wisdom. Science by itself is harmless, but science leads to technology, and technology without wisdom has turned out to be incredibly dangerous. Our lack of wisdom has allowed our technology to get the better of us, and now we have an increasingly unstable nuclear-armed world and global warming, for example.

ON IT JUST AS MUCH.

the biggest source of individual emissions. But for most academics, flying is the biggest individual source.

I see two key wedges for breaking our addiction to both flying and driving. The first is simply to put a price on carbon emissions. We can't keep using our atmosphere as a free dump for greenhouse gases, we must start charging for the dubious "privilege" of destroying our livable climate for the next 10,000 years. As this price increases each year, very soon fossil fuel will become far more expensive than alternatives like renewable energy. Electric cars will completely replace gas and diesel cars. Electric trains will replace planes, because only the extremely rich will be able to afford plane tickets. Local organic food will replace fossil-fuel intensive

be. It's that simple. So yes, we need to do everything we can, on all scales: individual, local, and national.

Eventually, national actions will weave together into global action. In my opinion this is most likely to happen through a network of national carbon pricing. As a few nations put a price on carbon and create border adjustments for trade, other nations then have a strong incentive to adopt their own carbon prices.

I think it's really important to understand why individual emissions reductions are helpful. It's not because these individual changes keep CO₂ out of the atmosphere. They do, but that's not why they're important. They're important because they shift the culture. Individual change is a way to vote for large-scale collective change. When we change ourselves, we can demand broader change without hypocrisy. Even more



food flown or shipped in from thousands of miles away. People will begin to eat a more plant-based diet because it will be much cheaper (and anyway, it's much healthier). Interestingly, if we distributed 100% of the revenue from the carbon price equally to the people, it wouldn't even hurt the economy, and it wouldn't hurt poor people — it would actually

burn in a year, how much you fly, how much you buy, and gather your utility bills, you can then estimate your footprint. A magazine I write for also made a simple web-based calculator using my numbers:

<http://www.yesmagazine.org/planet/real-life-hacks-to-cut-your-carbon-footprint-plus-a-personal-emissions-calculator-20160314>

BURNING FOSSIL FUEL
MUST BECOME SOCIALLY
UNACCEPTABLE.

Is deurbanization, living communally and practicing small scale organic agriculture a legit approach?

I think it's part of a solution, but not the whole solution. No matter who we are or what our living situation, each of us can get a little more connected to where our food comes from. This massive disconnection from our food is very recent, it happened in the post-WWII era. I think it causes us to eat without gratitude, which makes us less happy. We're embodied beings, and food is more important than our modern society thinks. So much of our dis-ease comes from our broken relationship with food.

We noticed a sort of mourning and torpor talking about climate change actions, especially in relation to world events and politics. Maybe you want to say something about that?

I think it's extremely important to allow ourselves to open up to grief over what's happening to the Earth right now. What's happening is surreal and terrible -- and it was avoidable. Geologic changes are occurring on timescales of decades, species are dying, and our children are inheriting an impoverished and dangerous world from us. When I fully felt what was happening, I experienced an actual grief, just like when a loved one dies. But this grief comes from a deep love for all the Earth, and by allowing myself to feel it I was then able to act with more energy and direction than ever before. Feel the grief, and then roll up your sleeves and get to work! I can think of nothing more meaningful to do.

What is the picture you paint for your

I still remember what it felt like, as a graduate student, to begin understanding the mysteries of quantum mechanics and general relativity. To be able to look at an equation, and to see what it's saying about how the universe works, it's just so incredibly beautiful. So I think science is a wonderful practice, and also kind of the antidote to a lot of the suffering humanity has experienced, things like inquisitions, burning witches at the stake, the dark demon-haunted conspiracy theories and superstitions that somehow otherwise seem to be humanity's default mode.

But what's missing is wisdom. We need science and wisdom. Science by itself is harmless, but science leads to technology, and technology without wisdom has turned out to be incredibly dangerous. Our lack of wisdom has allowed our technology to get the better of us, and now we have an increasingly unstable nuclear-armed world and global warming, for example.

BUT WHAT'S MISSING IS WISDOM. TECHNOLOGY WITHOUT WISDOM HAS TURNED OUT TO BE INCREDIBLY DANGEROUS.

I was surprised to read in your book that aviation only counts for 2% of total emissions globally (while flying and driving is the biggest slice in our personal emission total). The industry makes up a third of global emissions. How can we effectively target the fossil fuel impact of these industries? (of course being aware that 'the industry' means for a lot of people 'my work')

Globally speaking, aviation isn't a huge source of global warming, although it's growing faster than perhaps any other source. This is because poor people simply can't afford to fly. But for many rich people, flying will be their biggest source of personal emissions. In the US, on average, driving is



food flown or shipped in from thousands of miles away. People will begin to eat a more plant-based diet because it will be much cheaper (and anyway, it's much healthier). Interestingly, if we distributed 100% of the revenue from the carbon price equally to the people, it wouldn't even hurt the economy, and it wouldn't hurt poor people -- it would actually help them a bit.

This is called carbon fee and dividend, and I think it's a no brainer. It's not a silver bullet, and there are other things we need to do, but it should absolutely be a key part of a comprehensive climate action plan. And I think it's something both conservatives and liberals should be able to get behind. It's essentially a market-based approach and doesn't hurt the economy, so conservatives should like it; and it's incredibly effective at reducing emissions and doesn't hurt the poor so liberals should like it!

The second wedge is cultural shift. For example, I'm trying to gather a group of climate scientists and other academics who have either stopped flying, like myself, or who have reduced their flying. You can see their anecdotes at noflyclimatesci.org. There are a few other like-minded groups who are calling for academic institutions to support more teleconferencing and to support those of us who have decided that we just can't get on airplanes anymore, because we see the climate destruction it causes too clearly.

importantly, by changing ourselves we show what's possible. We're normalizing a life with less fossil fuel, and our friends and neighbors, especially if we find creative, welcoming ways to speak out about it. And we're opting into systems that work with less fossil fuel, and opting out of systems that use more. In this way, even as individuals, we can stop pushing the system further toward the cliff, and instead start turning it away from the cliff.

Furthermore, by doing this we can gradually build more resilient communities, communities less dependent on gasoline, fuel, electricity, and food shipped in from far away for survival. **How to read climate statistics - I was told climate scientists make conservative predictions. How to read between the lines or translate conservative predictions to reality? Which sources of information can we trust and how can I estimate my own carbon footprint?**

I trust peer reviewed papers from scientists with good reputations and without obvious biases. The most important papers come with articles geared toward non-scientists, sometimes from the journals themselves and sometimes from major newspapers. Another great source of information is the website SkepticalScience.com. My book also has a good summary of climate science and impacts, with lots of references.

There are many carbon calculators, but I personally much preferred doing my own

relationship with food. We noticed a sort of mourning and torpor talking about climate change actions, especially in relation to world events and politics. Maybe you want to say something about that?

I think it's extremely important to allow ourselves to open up to grief over what's happening to the Earth right now. What's happening is surreal and terrible -- and it was avoidable. Geologic changes are occurring on timescales of decades, species are dying, and our children are inheriting an impoverished and dangerous world from us. When I fully felt what was happening, I experienced an actual grief, just like when a loved one dies. But this grief comes from a deep love for all the Earth, and by allowing myself to feel it I was then able to act with more energy and direction than ever before. Feel the grief, and then roll up your sleeves and get to work! I can think of nothing more meaningful to do.

What is the picture you paint for your children of their future when they are 20, 40, 60? What are you equipping them with? What do you tell them about what they're seeing here right now and how to relate to it?

That's an interesting question. I'm starting to gently nudge them toward speaking out more and beginning to fight for their future. I don't lecture them. Instead I simply answer whatever questions they ask me as best I can. I can tell they're concerned, and I want to make sure they don't descend into despair. It's an interesting balance, giving them a normal childhood with this existential threat hanging over their heads, that they can sense even if they don't see all the details the way I do. I'm definitely equipping them to know something about how to grow food! And how to get things done "by hand". I hope I'm equipping them to have a healthy sense of what it means to be part of a resilient community, too. But maybe the most of all, it's a question of installing values. What does it mean to live well? Is it fast food and video games, is it having a lot of stuff? Or is it something deeper, perhaps simpler?



IT'S IMPORTANT TO REMEMBER THAT IT'S NOT HUMANITY THAT'S CAUSING THE PROBLEM HERE, IT'S A SINGLE HUMAN CULTURE. WE'RE CAPABLE OF LIVING IN A MUCH BETTER WAY; THERE'S NO LAW OF PHYSICS THAT SAYS WE CAN'T GET ALONG WITH THE BIOSPHERE AND WITH EACH OTHER.

There are two more topics i would love to address: Our mindset as you describe it, the changing of it and 'opting out' ...

Climate change is the result of our lack of imagination. There are many other ways we can imagine living, as humans, on this Earth. Many other cultures have, and do, exist on the Earth besides the huge monolithic culture of industrial capitalism. This "monoculture" is extremely good at wiping out other cultures -- it has a mindset of conquest and growth -- but it's very bad at listening to others and caring about the future. We can see this collective monoculture reflect in the people we know, and even, if we look carefully, in ourselves. It's important to be both gentle and firm with ourselves. Gentle, because it's very hard to see beyond the infrastructure and stories that surround us every day, to imagine living without fossil fuels. Gentle, because it actually takes courage to begin standing up and resisting the dominant monoculture. But firm,

honesty, we can see this isn't true. Ultimately, we are creatures in the biosphere, like other animals, and we depend on it just as much.

So we need to be very firm and say, it's not OK to live this way. How can we change? And to answer that question, we each need to ask: how can I change? Cultural shift doesn't happen in a vacuum.

The other topic is: How you think we can act in or how to be a (post fossil fuel) community member and the challenge with inclusiveness (race, privilege, and environmental equality)?

I don't think the "climate movement" is going to succeed until it figures out how not to be so overwhelmingly white. We need all hands on deck if we're going to figure out how to respond to such a huge challenge as global warming, a complete shift of economy, policy,

and mindset. I think this shift is underway, the shift to a colorful climate movement.

At the same time, we need to make sure that the movement remembers to put physics front and center.

CO₂ molecules don't care if we're getting along or not. Also, we need to find a way out of this tragic partisan deadlock. There's no good reason that climate change should be partisan. Conservatives need the biosphere just as much as liberals.

That said, it's striking how the conquest mindset that led to global warming and the sixth mass extinction is exactly the same mindset that led to the truly horrific genocide of indigenous people and the truly horrific practice of slavery. We desperately need to fix that mindset! It's not healthy, to say the least. And we have lots to learn from those same indigenous cultures, those that remain, which treated the other-than-human world with infinitely more respect and gratitude than our culture does.

It's important to remember that it's not humanity that's causing the problem here, it's a single human culture. We're capable of living in a much better way; there's no law of physics that says we can't get along with the biosphere and with each other.

I would like to stop here with this picture...

Peter, thank you very much for your time and well informed thoughts. Your book goes very much deeper in all of these questions. You published it in the end of 2017 with the publisher collective 'new society'

IN A MUCH BETTER WAY; THERE'S NO LAW OF PHYSICS THAT SAYS WE CAN'T GET ALONG WITH THE BIOSPHERE AND WITH EACH OTHER.

There are two more topics i would love to address: Our mindset as you describe it, the changing of it and 'opting out' ...

Climate change is the result of our lack of imagination. There are many other ways we can imagine living, as humans, on this Earth. Many other cultures have, and do, exist on the Earth besides the huge monolithic culture of industrial capitalism. This "monoculture" is extremely good at wiping out other cultures -- it has a mindset of conquest and growth -- but it's very bad at listening to others and caring about the future. We can see this collective monoculture reflect in the people we know, and even, if we look carefully, in ourselves. It's important to be both gentle and firm with ourselves. Gentle, because it's very hard to see beyond the infrastructure and stories that surround us every day, to imagine living without fossil fuels. Gentle, because it actually takes courage to begin standing up and resisting the dominant monoculture. But firm, because this single culture really is killing the biosphere, which we depend on for life. One of the things our culture tells us -- a part of our mindset -- is that we're separate from nature, that we can solve any problem with technology. But if we examine our lives with

honesty, we can see this isn't true. Ultimately, we are creatures in the biosphere, like other animals, and we depend on it just as much.

act in or how to be a (post fossil fuel) community member and the challenge with inclusiveness (race, privilege, and environmental equality)?

I don't think the "climate movement" is going to succeed until it figures out how not to be so overwhelmingly white. We need all hands on deck if we're going to figure out how to respond to such a huge challenge as global warming, a complete shift of economy, policy,

along or not. Also, we need to find a way out of this tragic partisan deadlock. There's no good reason that climate change should be partisan. Conservatives need the biosphere just as much as liberals.

That said, it's striking how the conquest mindset that led to global warming and the sixth mass extinction is exactly the same mindset that led to the truly horrific genocide of indigenous people and the truly horrific practice of slavery. We desperately need to fix that mindset! It's not healthy, to say the least. And we have lots to learn from those same indigenous cultures, those that remain, which treated the other-than-human world with infinitely more respect and gratitude than our culture does.

It's important to remember that it's not humanity that's causing the problem here, it's a single human culture. We're capable of living in a much better way; there's no law of physics that says we can't get along with the biosphere and with each other.

I would like to stop here with this picture...

Peter, thank you very much for your time and well informed thoughts. Your book goes very much deeper in all of these questions. You published it in the end of 2017 with the publisher collective 'new society PUBLISHERS', on 100% post-consumer recycled paper, processed chlorine-free and with low- VOC vegetable-based inks. Any of your profits from book sales you will donate to 'Citizen's Climate Lobby' and possibly other organizations. We wish you all the best.



DEAD SOIL means DEAD OCEANS

By Teresa Smith

Somewhere in the Central Valley of California, a commercial farmer is preparing to dump many tons of nitrogen upon her soil. This is because the soil is dead due to sloppy farming practices like direct sun exposure and

There are at least 405 known ocean dead zones in the world—in 1960, there were only 49. Ocean dead zones are often seasonal, as they are directly related to bad farming practices, but in places with high levels of

Ending ocean dead zones is as simple as changing our farming practices.

This is one of hundreds of direct ways the ecology of our planet is being assaulted by

that we can solve any problem with technology. But if we examine our lives with

'Citizen's Climate Lobby' and possibly other organizations. We wish you all the best.

DEAD SOIL means DEAD OCEANS

By Teresa Smith

Somewhere in the Central Valley of California, a commercial farmer is preparing to dump many tons of nitrogen upon her soil. This is because the soil is dead due to sloppy farming practices like direct sun exposure and harsh chemical pesticides. It would take only a few summers to nurse the nitrogen-giving microbial life in the soil back to life, but this farmer is trapped by the system of capital, and she must make fast decisions, thinking only one season at a time. So she dumps chemical nitrogen on her soil, allowing her crops to survive the season, but the nitrogen doesn't stay put: it quickly washes from the field into the creeks and rivers, steadily making its way to the sea.

Once the nitrogen reaches the ocean, a tragic cycle begins: the sudden boost in nitrogen causes the algae population to swell, creating massive algae blooms that soon die and sink, feeding microbes that rapidly suck the oxygen from the water. This creates an oxygen-depleted area of water known as an ocean dead zone. When they enter an ocean dead zone, fish and crabs are knocked unconscious within minutes and die of suffocation. Likewise, slow moving sea creatures like clams, lobsters, muscles, starfish, and anemones all suffocate and die.

There are at least 405 known ocean dead zones in the world—in 1960, there were only 49. Ocean dead zones are often seasonal, as they are directly related to bad farming practices, but in places with high levels of nutrient pollution like the Baltic Sea, they stay year round. These dead zones kill a staggeringly high amount of marine life. For example the Chesapeake Bay dead zone kills an estimated 75,000 metric tons of ocean life each year. In the Gulf of Mexico, 212,000 metric tons of marine life are killed annually by the massive dead zone that emanates from the mouth of the Mississippi.

Nitrogen quickly washes from the field into the creeks and rivers, steadily making its way to the sea.

Ending ocean dead zones is as simple as changing our farming practices. For example, in the early 1990s, after the collapse of the Soviet Union, chemical nitrogen became too expensive for farmers, and the dead zones in the Black Sea vanished, and marine life there began to recover. Because of this, we know that ocean dead zones can be healed, but only if the bad farming practices are put to an end.

Ending ocean dead zones is as simple as changing our farming practices.

This is one of hundreds of direct ways the ecology of our planet is being assaulted by capitalist practices of producing things only for profit and consumption, rather than in harmony with the beautiful biological systems our planet already has in place. We could grow all the food we need without doing it this way. Market competition is the only thing forcing farmers hands.

Dead soil can be nursed back to life by keeping it covered to prevent sun exposure, by feeding it compost tea, and by avoiding harsh chemicals. Once it is alive again, it will be just as productive as with the nitrogen, in fact, more so.

Farmers and the public must be educated about the relationship between chemical nitrogen dumping and ocean dead zones. There must be a demand for food created without nitrogen dumping—a demand for food grown in healthy soil with thriving microbial life.

All life on this planet is interconnected. Bringing the soil back to life is just one way to help the seas. We also need to reduce carbon emissions and the chemical dumping that leads to ocean acidification. We can do it. We can make these changes. But we have to demand better practices across the board.

GEOPOLITICS AND THE SEARCH FOR HOME

Continued from Page 1

gender and sexuality altogether. Dem-socialists, commies, and anarchists corral folks under a flag, as if a religion, fighting for socialism, communism, anarchism, the Left, fighting as if ideology were an end and not merely one of many means towards a better world.

As someone who identifies as second-gen Southeast Asian, queer, of financial privilege, as an anarchist, I don't see my identity as important – it's *not real*. It hardly tells anyone who I am or what my unique relationship to capitalism is. Maybe it's my privilege talking, maybe I'm pretentious, maybe I'm just jaded.

Yet I've found a certain arousing magic to the geopolitical struggles up here in the Sound. When I first entered the Olympia blockade back in November, I was taken aback by the constructed sense of place – fairy lights and tea candles, a well-stocked kitchen, a blaze-it space, reading material, and sleeping spaces (its facade was a precarious mishmash of tarps and political slogans, but that's besides the point). The blockade attracted local punks, college kids, homeless folk; a travelling kid from the East Coast found his way into the blockade. Gradually the blockade's overarching politics (however so individually defined) ebbed, uncovering the *fun* of everyday occupation life. A tiny kid and I jumped around into the sunset; a bunch of us roasted marshmallows on the barrel fire; a group discussion on blockade needs yielded "laundry, dish soap, sleeping bags" and "musical instruments and an end to

garden. It's no surprise that the etymology of the word "comrade" (according to Wiktionary) is the Latinate *camarata*, meaning room or chamber mate.

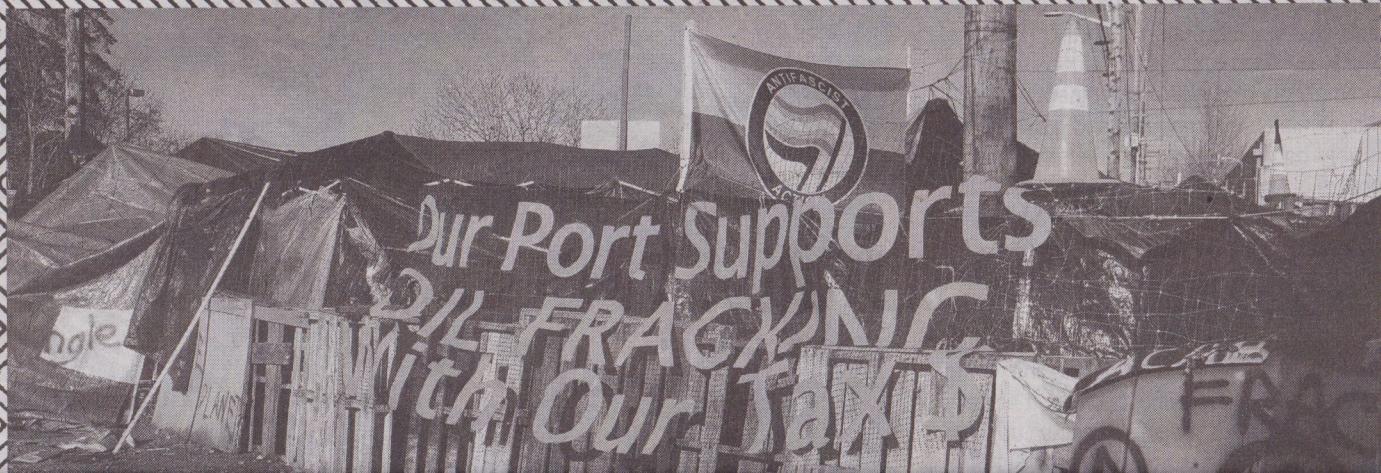
The autonomous spaces we build take many different forms, but what matters is that they are the unique invention of us and our friends. In a time when capitalism homogenizes places and localities into placeless industries like ports, fast food franchises, prisons, and eerily similar "modern" microstudio complexes, we will find strength in the construction of the *place*, a hyperlocal, highly personal, convergence of people and land. For those who prefer the pastoral, I imagine picturesque, rural, self-sustaining communes built on gently sloping mountainsides blanketed with deciduous

Then I thought home lay in the people of the place, and while closer to my truth, it wasn't quite there. When I visited Chicago last summer, every night I was reconnecting with

an old friend or attending an obscure DIY show whose address was buried deep in Facebook friends-of-friends-of-friends; my favorite was a city folk punk show, kids strumming guitars and playing cellos, chanting about self-deprecation and big tobacco and "getting out of this city." Chicago's DIY scene was a geographical particularity like the Florida scrub, a stochastic occurrence of individuals, buildings, and time. Yet I was a passive observer to the DIY scene as I was to the Florida scrub; I reified "the scene" into an object of entertainment, a Chicago-specific amenity. I chatted a conversation easy enough with folks there, but

into a house asking if I could chill the night – the folks I talked to were so nice I stayed around for three weeks!

Much like protest-occupations, squatting's lifestyle geopolitical re-appropriation was enticing, but like the Olympia blockade, the politics faded as I started to form relationships with the area and the people. I took a very mutual affinity with two of the neighborhood kids, biking them around the area and carrying them on my shoulders into their home when they fell asleep on the ride back. Days I read or worked in gardens and urban farms around Detroit, nights I blazed, snacked, and chatted around bonfires. While not a perfect ideal – drama abounded and Midwest winters were brutal – it was very much a resilient ecological



As someone who identifies as second-generation Southeast Asian, queer, of financial privilege, as an anarchist, I don't see my identity as important – it's not real. It hardly tells anyone who I am or what my unique relationship to capitalism is. Maybe it's my privilege talking, maybe I'm pretentious, maybe I'm just jaded.

Yet I've found a certain arousing magic to the geopolitical struggles up here in the Sound. When I first entered the Olympia blockade back in November, I was taken aback by the constructed sense of place – fairy lights and tea candles, a well-stocked kitchen, a blaze-it space, reading material, and sleeping spaces (its facade was a precarious mishmash of tarps and political slogans, but that's besides the point). The blockade attracted local punks, college kids, homeless folk; a travelling kid from the East Coast found his way into the blockade. Gradually the blockade's overarching politics (however so individually defined) ebbed, uncovering the *fun* of everyday occupation life. A tiny kid and I jumped around into the sunset; a bunch of us roasted marshmallows on the barrel fire; a group discussion on blockade needs yielded "laundry, dish soap, sleeping bags" and "musical instruments and an end to capitalism." The anxiety of an always-tonight raid by Olympia and state police loomed, but the blockade never stopped being fun.

Tangible direct action is one secret to the magic. Occupations, even if only ephemeral, seize back tangible spaces and lands appropriated by capitalist forces, in this case the Port of Olympia, and return it to the sovereignty of the land's most important stakeholders: us and the people and lands we value.

But why such a fixation upon land?

Capitalism finds its power in the geopolitical. Capitalism needs land bases, property lines drawn and enforced by law and police – it needs entire mountainsides of pines to destroy for the timber market, it needs a chemical-pumping factory to process its raw materials, it needs a warehouse from which to trade. Capitalism destroys even the common lands, eroding ecosystems and health worldwide with pesticides, industrial reagents, and sulfurous oxides. States need borders to manage the flux of bodies, so that security industries can profit off detention centers and border militarization so that "illegal" immigrants work

friends. In a time when capitalism homogenizes places and localities into placeless industries like ports, fast food franchises, prisons, and eerily similar "modern" microstudio complexes, we will find strength in the construction of the *place*, a hyperlocal, highly personal, convergence of people and land. For those who prefer the pastoral, I imagine picturesque, rural, self-sustaining communes built on gently sloping mountainsides blanketed with deciduous

city folk punk show, kids strumming guitars and playing cellos, chanting about self-deprecation and big tobacco and "getting out of this city." Chicago's DIY scene was a geographical particularity like the Florida scrub, a stochastic occurrence of individuals, buildings, and time. Yet I was a passive observer to the DIY scene as I was to the Florida scrub; I reified "the scene" into an object of entertainment, a Chicago-specific amenity. I chatted a conversation easy enough with folks there, but

politics faded as I started to form relationships with the area and the people. I took a very mutual affinity with two of the neighborhood kids, biking them around the area and carrying them on my shoulders into their home when they fell asleep on the ride back. Days I read or worked in gardens and urban farms around Detroit, nights I blazed, snacked, and chatted around bonfires. While not a perfect ideal – drama abounded and Midwest winters were brutal – it was very much a resilient ecological



broadleafs. In urban areas, I imagine democratic co-ops and group houses, obscure congregation spaces for anarchists and other radicals; even Left Bank Books in Downtown Seattle serves as an infoshop for the radical scene here. Graffiti reclaims spaces for art and performance; both leftists and rightists poster, sticker, and tag public spaces to symbolize reclamation. Your favorite bank-under-the-bridge to blaze up at is just as autonomous as the Olympia blockade.

Radicals must prioritize holding these spaces dear, especially in places like Seattle where rising rent and gentrification threaten to dehouse entire movements. In sharing these spaces and their experiences, relationships among people and land, and eventually movements, gather momentum and build resiliency.

it's not like I was collaborating or performing with any individual there.

In the same summer I visited Detroit and realized that the true home was an ecology, a web of relationships with people and things. My first day in Detroit I relied on Slingshot's Radical Contact List to find the radical scene – with it I found the institutions of the Trumbullplex, Back Alley Bikes, and the Universe Intentional Organization, attended a few shows and parties, and that was that. But I also happened to stumble upon a block of rundown burnt-out colorfully painted houses one afternoon; a sign proclaimed the block the Fireweed Universe-City, a squatting community. I lost my manners and wandered

web that, if I stayed longer, I could probably call home myself.

Spinning your own ecological web is what makes a space your place. Fostering a relationship with the land and with its people makes a place so much more dearer to defend – you can lose things, you can lose people you hardly know, but when you've formed an art and a friendship, fuck, what do you do if you do lose it? Find your own land, root and enter the ecology and seize it back from an exploitative, homogenizing capitalism and all its devices however you know how, squats, occupations, co-ops, communes, communities. We find strength in the geopolitical, because the geopolitical is the personal.

magic. Occupations, even if only ephemeral, seize back tangible spaces and lands appropriated by capitalist forces, in this case the Port of Olympia, and return it to the sovereignty of the land's most important stakeholders: us and the people and lands we value.

But why such a fixation upon land?

Capitalism finds its power in the geopolitical. Capitalism needs land bases, property lines drawn and enforced by law and police – it needs entire mountainsides of pines to destroy for the timber market, it needs a chemical-pumping factory to process its raw materials, it needs a warehouse from which to trade. Capitalism destroys even the common lands, eroding ecosystems and health worldwide with pesticides, industrial reagents, and sulfurous oxides. States need borders to manage the flux of bodies, so that security industries can profit off detention centers and border militarization, so that "illegal" immigrants work lower wages to earn their employer's fingers-crossed promise of no-tell, so that the brown *undesirables* stay out of the country... the list doesn't end.

But just like capitalism, we and our radical movements find strength in the geopolitical, in the construction and fostering of defiantly autonomous spaces. We need spaces to grow our food, spaces to live and relax, spaces to congregate. Yet as much as capitalism leads one to believe, land is not just a resource to be fashioned into structures: land forms the base of the resilient relationships and friendships implicated in the word "community". Here too is the magic of occupations. In less noteworthy circumstances, the first blip of a relationship begins with conversations about the weather, traffic, and other local geographical particularities. As a kid, my few friendships blossomed because we shared not only neighborhoods, classrooms, and parks, but because we shared them over time. Now 20 and anxiety-ridden, it still comes relatively easily to converse with folk in the space of a blockade or occupation; it yet comes easy when we're partaking in the same occupation, the same community potluck, the same here.

broadleafs. In urban areas, I imagine democratic co-ops and group houses, obscure congregation spaces for anarchists and other radicals; even Left Bank Books in Downtown Seattle serves as an infoshop for the radical scene here. Graffiti reclaims spaces for art and performance; both leftists and rightists poster, sticker, and tag public spaces to symbolize reclamation. Your favorite bank-under-the-bridge to blaze up at is just as autonomous as the Olympia blockade.

Radicals must prioritize holding these spaces dear, especially in places like Seattle where rising rent and gentrification threaten to dehouse entire movements. In sharing these spaces and their experiences, relationships among people and land, and eventually movements, gather momentum and build resiliency.

While taking back land from the capitalistic forces that strip history, place, and context, even for the ephemeral occupation, is satisfying as hell, the geopolitical remains the personal, the local – the search for one's land is just as crucial as its defense. Finding one's home, a place not only autonomous for everyone but for oneself, is always a journey. Even to understand what makes one's home a home is a journey, one that I undertake day-to-day.

I used to think that home lay in the *things* of a place, its trees, its animals, maybe a favorite lake, but when I visit my rural Central Florida hometown, I am reminded this is far from the case. In terms of environment my hometown ranks as top in the country; the region is home to beautiful, largely endangered Florida scrub ecosystem. The palmettos resound like shaken poster-paper upon the scurry of a gopher tortoise; bald-cypresses buttress a swampy cathedral; in autumn pine cones release their samaras and they come twirling golden to Earth... yet while an extraordinarily comfy region, I cannot participate in a dialogue with a tree. I am only a passive observer to an art here.

it's not like I was collaborating or performing with any individual there.

In the same summer I visited Detroit and realized that the true home was an ecology, a web of relationships with people and things. My first day in Detroit I relied on Slingshot's Radical Contact List to find the radical scene – with it I found the institutions of the Trumbullplex, Back Alley Bikes, and the Universe Intentional Organization, attended a few shows and parties, and that was that. But I also happened to stumble upon a block of rundown burnt-out colorfully painted houses one afternoon; a sign proclaimed the block the Fireweed Universe-City, a squatting community. I lost my manners and wandered

web that, if I stayed longer, I could probably call home myself.

Spinning your own ecological web is what makes a space your place. Fostering a relationship with the land and with its people makes a place so much more dearer to defend – you can lose things, you can lose people you hardly know, but when you've formed an art and a friendship, fuck, what do you do if you do lose it? Find your own land, root and enter the ecology and seize it back from an exploitative, homogenizing capitalism and all its devices however you know how, squats, occupations, co-ops, communes, communities. We find strength in the geopolitical, because the geopolitical is the personal.

Organizer Update

Thanks if you purchased a 2018 *Slingshot Organizer* — selling 'em is how we pay to publish this paper. We still have copies of the spiral bound version for sale.

If you want to help draw art or otherwise create the 2019 Organizer, contact us now. We include the work of over 30 artists from all over the US and internationally in each organizer — it could be you this year. The schedule this year is:

- Edit and add more historical dates in May and June.
- Update radical contact list in June and July.
- Make art for the calendar starting June 24 with all art due July 22.
- Make the organizer July 28/29.

Once we get returns from stores in February, we'll be giving away bulk quantities to organizations that distribute them to prisoners, immigrants, homeless people, or others who wouldn't otherwise have access. Contact us if you want to participate.

The *Slingshot Organizer* smartphone app

has been available for a few months and a handful of people are using it. We need help publicizing it. Tell your friends. Right now it only works on Android phones, not iphones and a number of people have asked for an iphone version, but we don't have an iphone programmer. If you can make us an iphone version, email *Slingshot*.

Slingshot is working on a policy regarding either inclusion in or removal from the Organizer of radical historical figures who were racist, sexist, homophobic or otherwise bigoted when looked at through today's standards, but who nonetheless made important contributions to collective liberation in their own day. We have received a number of emails asking us to remove particular people from the organizer and it isn't always clear what we should do. If you have ideas or suggestions, please let us know. If you see individuals included in the organizer who you think should be removed, write us about it. We might include your comments in a future issue of the newspaper on this topic.

POST CONTEMPORARY CONSUMER FORENSIC ANTHROPOLOGY

Dumpster diving, salvaging, recycling, gleaning, table diving, garbology, Ragpicking, Chiffoniering, dog-end scrounging.

by Darrel Lick

Post Contemporary Consumer Forensic Anthropology (PCCFA) is the study of the immediate artifacts created from exhausting the perceived value of a consumable commodity, including forensic analysis of such objects in an attempt to ascertain what place/function/value the commodity had in the life of the consumer and why it is no longer useful or valuable, ownership rejected.

This study tries to include only objects that were abandoned without any expectation that they would be recycled or otherwise reused such as 'gifted to the street' items like books, clothes or anything that would not go directly to a landfill. These items can contain much or more of the original information of the product consumed in that the consumer imparts their own 'fingerprint' (haha) to the examined object (consumer demographics, habits, etc.) as well as the OEM encoded info (composition, function, place and manner of manufacture).

One trend chronicled post anthrax scare in 2001-2002 was that 26 months later Cipro started showing up in a few 'upscale' dumpsters (Cipro is an antibiotic that is supposed to protect against bacteria like anthrax and has a shelf life date of approx 2 years). Highly touted in the mainstream

Another example could be the proliferation of discarded electronic devices from TV/computer/phones to wifi Internet of things dog poop scoopers. Moore's law suggests that the complexity of quite a few of these devices will increase at near exponentiality. What becomes of the obsolete?

When laptop computers started getting better in the late 90's the desktops started showing up on the street. Not so much

the last 20 years (in computers, smart phones and most everything else containing a microprocessor that uses "speculative execution") have an unrepairable security defect baked into their silicon (haha). Will this be a new tsunami of E-waste when all these machines are replaced?

A different case is jetsam found in the street. This researcher's most commonly discovered items now include: gloves (3 to 1 right handed), used condoms (don't pick those

**This researcher's most commonly discovered items include:
gloves (3 to 1 righthanded), used
Condoms (don't pick those up),
lighters (40% are functional),
money, phones,.....**

anymore. Maybe people caught on to the fact that Computer circuit boards have gold and other precious metals trace amounts of



munched).

What is the ownership of these objects? Who owns these things once the perceived value is depleted and they become regarded as waste, garbage, rubbish, trash. Who owns the pollution, and environmental degradation due to 'outsourcing the cost of production'? (hint: everyone/one).

The illusions of ownership and commodification are some of the foundations of capitalism and imperialism made manifest usually through violence or threat thereof. Are the discarded artifacts of 10,000 years ago that different than the artifacts of 10 minutes ago? Who 'owns' any thing really? The oxygen, the water, the earth, the universe?

Nature seems to have evolved interlocking systems of life cycles where one organism's waste becomes another's essential resource. When a group of organisms outstrip their input of these essential resources or produce more waste than can be consumed by something else they tend to starve or drown in their own shit like the yeast that lived in your beer. Did they 'own' the sugar? Will worms 'own' our silly arse's when their time comes?

I'm sure if the reader just stops and takes a good look around, vast and fascinating fields of PCCFA's to examine can be discovered on hand!

The forensic anthropologist seeks to construct models of life and values from the debris of the distant past. The PCCFA tries to do this for the immediate past with the after

objects in an attempt to ascertain what place/function/value the commodity had in the life of the consumer and why it is no longer useful or valuable, ownership rejected.

This study tries to include only objects that were abandoned without any expectation that they would be recycled or otherwise reused such as 'gifted to the street' items like books, clothes or anything that would not go directly to a landfill. These items can contain much or more of the original information of the product consumed in that the consumer imparts their own 'fingerprint' (haha) to the examined object (consumer demographics, habits, etc.) as well as the OEM encoded info (composition, function, place and manner of manufacture).

One trend chronicled post anthrax scare in 2001-2002 was that 26 months later Cipro started showing up in a few 'upscale' dumpsters (Cipro is an antibiotic that is supposed to protect against bacteria like anthrax and has a shelf life date of approx 2 years). Highly touted in the mainstream media, Bayer AG sure made out well, transforming Cipro into the most sought-after pharmaceutical since Viagra. (some high government officials supposedly began taking Cipro weeks BEFORE the USA weaponized anthrax germs were discovered in the post-Hmm...) Was the appearance of this PCCFA in the trash of the well-to-do related to the terror scam?

the complexity of or quite a few of these devices will increase at near exponentiality. What becomes of the obsolete?

When laptop computers started getting better in the late 90's the desktops started showing up on the street. Not so much

the complexity of or quite a few of these devices will increase at near exponentiality. What becomes of the obsolete?

A different case is jetsam found in the street. This researcher's most commonly discovered items now include: gloves (3 to 1 right handed), used condoms (don't pick those

up), lighters (40% are functional), money, phones, and of course the ubiquitous cans, bottles fast food trash, ciggy butts and plastic bags. Interestingly, now in CA, marijuana accouterments are beginning to show up, plastic baggies, bottles and tubes, plastic blunt wrapper packaging and dumped tobacco contents.

Yet another example is food production. In the United States alone it has been estimated that that 30-40 percent of food production is tossed before its intended application (getting up), lighters (40% are functional), money, phones, and of course the ubiquitous cans, bottles fast food trash, ciggy butts and plastic bags. Interestingly, now in CA, marijuana accouterments are beginning to show up, plastic baggies, bottles and tubes, plastic blunt wrapper packaging and dumped tobacco contents.

When Constantine prepared his premeditated cruel murder of the Pythagorean Christians, there must have been a smell to the molten metal, and Constantine's victims must have felt the radiant heat as it was brought close. There was perhaps one last opportunity to concede to the will of Constantine, who threatened a horrible death for refusing to eat the meat -- meat brought into the empire by the slaughter done by Constantine's armies. Constantine would have known of sources, like Plato's republic, making the link between the warfaring of empires and the consumption of meat by their people, so he could consider it rebellion to this co-opted Christianity or simple ingratitude when the Pythagorean Christians refused to eat meat, and this he would not tolerate. His victim's mouth would be pried and held open -- no way

So remember kiddies, when the man or some mindless trash talk'in capitalist consumer tells ye "git out of dat garbage scumbag!!" tell em "I'm with the PCCFAS and you can go take a flying fuck to the dumpster on the dark side of the moooooon!!"

When Constantine prepared his premeditated cruel murder of the Pythagorean Christians, there must have been a smell to the molten metal, and Constantine's victims must have felt the radiant heat as it was brought close. There was perhaps one last opportunity to concede to the will of Constantine, who threatened a horrible death for refusing to eat the meat -- meat brought into the empire by the slaughter done by Constantine's armies. Constantine would have known of sources, like Plato's republic, making the link between the warfaring of empires and the consumption of meat by their people, so he could consider it rebellion to this co-opted Christianity or simple ingratitude when the Pythagorean Christians refused to eat meat, and this he would not tolerate. His victim's mouth would be pried and held open -- no way

So remember kiddies, when the man or some mindless trash talk'in capitalist consumer tells ye "git out of dat garbage scumbag!!" tell em "I'm with the PCCFAS and you can go take a flying fuck to the dumpster on the dark side of the moooooon!!"

THE MEAT-PRISON-INDUSTRIAL COMPLEX

By Tom C

A victory! I fought for 3 years to get my veganism accommodated, including a drop of 20 pounds of body weight at one point with some weeks of getting as few as 3 vegan-acceptable trays a week (out of a possible 21 meals per week), the rest refused. In response to my complaint in the US District court, Tuscon, a vegan option is now available here at United States Penitentiary (USP) Tuscon, perhaps only the second Federal Bureau of Prisons

Here, the refusal to accomodate my veganism even went so far as instructions to the inmate servers to put nonvegan items on my trays, even after nearly three years of me refusing such trays and my complaints about weight loss. These instructions were necessary because the inmate servers normally had the common decency to leave nonvegan items off of trays intended for me. It would have cost the BoP nothing to allow

Are the discarded artifacts of 10,000 years ago that different than the artifacts of 10 minutes ago? Who 'owns' any thing really? The oxygen, the water, the earth, the universe?

Nature seems to have evolved interlocking systems of life cycles where one organisms waste becomes another's essential resource. When a group of organisms outstrip their input of these essential resources or produce more waste than can be consumed by something else they tend to starve or drown in there own shit like the yeast that lived in your beer. Did they 'own' the sugar? Will worms 'own' our silly arse's when there time comes?

I'm sure if the reader just stops and takes a good look around, vast and fascinating fields of PCCFA's to examine can be discovered on hand!

The forensic anthropologist seeks to construct models of life and values from the debris of the distant past. The PCCFA tries to do this for the immediate past with the after effects of consumption and over production. Also, its a good line to lay on the a\$\$* getting in yer face for exercising a right to the commons....

So remember kiddies, when the man or some mindless trash talk'in capitalist consumer tells ye "git out of dat garbage scumbag!!" tell em "I'm with the PCCFAS and you can go take a flying fuck to the dumpster on the dark side of the moooooon!!"

Cipro weeks BEFORE the USA weaponized anthrax germs were discovered in the post-Hmmm...) Was the appearance of this PCCFA in the trash of the well-to-do related to the terror scam?

trend in this area seems to be flat panel screens LCD and LED, although most of the LCD screens examined still function...

A recent discovery has shown that most advanced microprocessors manufactured in

contents.

Yet another example is food production. In the United States alone it has been estimated that that 30-40 percent of food production is tossed before its intended application (getting

some mindless trash talkin capitalist consumer tells ye "git out of dat garbage scumbag!!" tell em "I'm with the PCCFA and you can go take a flying fuck to the dumpster on the dark side of the mooooon!"

THE MEAT-PRISON-INDUSTRIAL COMPLEX

By Tom C

A victory! I fought for 3 years to get my veganism accommodated, including a drop of 20 pounds of body weight at one point with some weeks of getting as few as 3 vegan-acceptable trays a week (out of a possible 21 meals per week), the rest refused. In response to my complaint in the US District court, Tucson, a vegan option is now available here at United States Penitentiary (USP) Tucson, perhaps only the second Federal Bureau of Prisons (BoP) facility to make a vegan option available -- the first being a facility up in SeaTac. The vegan option is now available for any inmate at USP Tucson to sign up for, and as the menu develops, it will be a possible model for other BoP facilities.

I hope other federal inmates reading this, who are going through similar trials, will be helped knowing that some change has taken place. They might wonder, as I did, why veganism is (or was) resisted in the BoP. I've been vegan since February 1982, with my long-term veganism noted in my pre-sentencing report. I'm vegan because of deeply held beliefs rooted in empathy for animals and concerns for the world, beliefs which I can put in terms of my Taoism. I'd think most people would think such things should be positively reinforced. Why would BoP policy discourage such efforts based on the higher aspirations of inmates?

Here, the refusal to accomodate my veganism even went so far as instructions to the inmate servers to put nonvegan items on my trays, even after nearly three years of me refusing such trays and my complaints about weight loss. These instructions were necessary because the inmate servers normally had the common decency to leave nonvegan items off of trays intended for me. It would have cost the BoP nothing to allow inmate servers to continue doing this. It was hard for me to understand this active hostility to my veganism.

The vegan option is now available for any inmate at USP Tucson

It's apparent that much of what happens here is simply the following of old patterns - old traditions - some of which go back thousands of years. Realizing this, I had to concede that the people who are the gatekeepers of the BoP bureaucracy, who ignored my complaint, my rights, my wellbeing and my potential for positive contributions, are generally not conscious of the patterns and their origins. While these patterns didn't begin with Constantine, they reached a certain stage of violent maturity in his actions.

When Constantine prepared his premeditated cruel murder of the Pythagorean Christians, there must have been a smell to the molten metal, and Constantine's victims must have felt the radiant heat as it was brought close. There was perhaps one last opportunity to concede to the will of Constantine, who threatened a horrible death for refusing to eat the meat -- meat brought into the empire by the slaughter done by Constantine's armies. Constantine would have known of sources, like Plato's republic, making the link between the warfaring of empires and the consumption of meat by their people, so he could consider it rebellion to this co-opted Christianity or simple ingratitude when the Pythagorean Christians refused to eat meat, and this he would not tolerate. His victim's mouth would be pried and held open -- no way to agree anymore -- and the molten metal would be poured. What was the sound of attempted screams in an instantly-seared throat? Does the next victim still refuse, so core to his or her beliefs was refusing to eat meat?

The essence of that devil Constantine's actions continues within the United States today. His premeditated cruel murder of the Pythagorean Christians has become the bureaucratized cruelty of the United States Penitentiary system, and an inmate's passion for life can still get a life-threatening response.

There are at least two basic ways that human-on-animal violence leads to an increase in human-on-human violence:

1. The geo-political pressures, that Constantine might have learned about from Plato's republic, come from the much larger ecological footprint required for a meat-centered diet, such that concentrated populations on such a

diet are unable to live within the means of their region, thus they're required to war with neighboring populations to obtain control over their neighbors' agricultural production areas. This principle continues to play out as Americans, generally with one of the most meat-centered diets on the planet, have the largest military spending and reach.

2. There are cognitive processes where the way we treat animals is a training ground for how we treat other people. Becoming more comfortable with the killing of animals can make a person more comfortable with the killing of people. Some cultures have constructs to mitigate against this tendency, so that a pleasure in killing animals doesn't become a pleasure in killing people, but warfaring cultures tend to exploit it. The "enemy" is dehumanized with racist or other characterizations that equate the "enemy" to animals, making killing mentally easier.

In the BoP prison system, we're at a nexus between these principles. An imperialistic society requires subjugation of its people. So if a meat-centered diet requires imperialistic reach around the world, it will also require the willingness to imprison some high percentage of its people. And the high-security status of a prison like USP Tucson requires the guardianship by people who are willing to kill people under the right circumstances, so it's no surprise to find a high percentage of hunters and ranchers among the corrections officers - and so no surprise there would be responses to veganism ranging from indifference to hostility.

The system is very costly and unsustainable, so change is inevitable - and it has begun. The ghost of Constantinople will continue to fade away.

An Anarcha-Social-Materialist's Review of Star Wars Episode VIII

SPOILERS AWAITS YOU

By Catakin P. Parkwalker

The key difference between the Jedi and the Sith is the difference between experiential and authoritarian teaching styles.

The Sith teach through authoritarian obedience, with apprentices unwaveringly obeying the dictates of masters who lie to and manipulate them. Rather than asking questions of those more powerful than them, the Sith either obey an authority unquestioningly or murder and replace it with themselves. It is this type of pattern that replicates empire. It is a pattern that will tempt revolutionaries to merely throw rebellions, a pattern that tempts revolutionaries into directing their energy towards narrow visions that are simply regime changes rather than engaging in true revolutionary overhauls to the system. It is because of this that Sith spirituality lends itself so acutely to empire—the building of structures for the sake of replicating a structure, rather than the wellbeing of those interpolated by them.

The Jedi are about learning things organically. They hold on to the names they were given at their births, and their journeys as individuals are woven intricately into their training. Jedi Masters don't attempt to divert their claim to mastery to some abstract system but rather embody it, meaning at times a Jedi Master's personal truth and personal experience will, by necessity, cloud their judgment. And the Jedi Masters let their judgement be clouded as such: they let

It is exciting to see, in the 2017 Star Wars universe, there are more women in all levels of labor in the Rebellion, and to also see a woman on the bridge in a Star Destroyer. Hey, representation goes both ways! And no matter what side you work for, this conflict must belong to all of us, and be accessible to all of us, and so much so the pageant of it. Good versus evil isn't just a game for white men to play any more, thank goddess. But perhaps as Kylo Ren tempts us to speculate, there is more to "evil" than we, who shun the concept, might give it credit for. As Nietzsche argues in his *Genealogy of Morals*, evil is a category that can only be perceived by those who experience oppression. To those who are oppressors, there is only "good" and "bad," which is to say that oppressors don't see their

person. They are focused only on properly placing that talent within the pyramid-shaped hierarchy of their organizational structure and have no grasp of what it means to have a personal experience as an individual, which is why they so frequently deface individuals with masks and new names, erasing the individual's past and future, erasing that person's journey and any markers that might allow them to construct the narrative of being on a journey, and rather reduce existence to an ever-present state of completing tasks and obeying or destroying your superiors and subordinates. The dark side doesn't afford its adherents things like sisters, lovers, and comrades. The only antidote for this despair is extreme obedience. Vader knelt before the emperor even as he commanded him to murder his own son, but in a reversal of the ancient story of Abraham, Vader's unwavering faith in the force-for-the-sake-of-the-force is shattered by the command to end his son's life and his humanity is restored.

As people on the internet have pointed out, the new film redeems the prequels, as

Master Yoda also tells us that fear is what turns people towards the dark. And this is what we see time and again in the lives of those who succumb to the way of the Sith. Sure, the Jedi also have fear and insecurity—they are plagued by it—but the Jedi manage their fear and insecurity as best they can, sometimes making wild, irrational decisions propelled by it. But the Sith have a very different relationship with fear and insecurity. Rather than managing it daily, they attempt to make it vanish by making themselves so powerful that they no longer have fear and insecurity. In doing so, they erase themselves. Giving in to the dark side is guided by fear—fear that you aren't enough—leading to the donning of a mask: you become fear itself. This embracing of fear to escape fear—of turning yourself into a thing to be feared as a way to avoid grappling with your own fear—is at the heart of any gesture towards fascism, of any turn towards the dark side, towards the rigid lines of empire and colonialism, it is self-erasure at its deepest form and it is this that guides members of our species towards organized, machine-inspired behavior that destroys all living things.

Like the Sith, the Jedi sometimes do conceal the truth from their apprentices. Old Ben lies to Luke about his father being dead, and Luke conceals the truth about Ben Solo's turn from Rey. These lies come from the very flawed yet deeply human place of wanting to protect others, and perhaps oneself, from the truth. Does that make these lies any better than the types of lies Sith tell, lies inspired by the desire to increase the power and obedience of the apprentice? In words of moral relativist DJ, "Maybe."

Luke's end was so perfect for him. Yoda



the Sith either obey an authority unquestioningly or murder and replace it with themselves. It is this type of pattern that replicates empire. It is a pattern that will tempt revolutionaries to merely throw rebellions, a pattern that tempts revolutionaries into directing their energy towards narrow visions that are simply regime changes rather than engaging in true revolutionary overhauls to the system. It is because of this that Sith spirituality lends itself so acutely to empire—the building of structures for the sake of replicating a structure, rather than the wellbeing of those interpolated by them.

The Jedi are about learning things organically. They hold on to the names they were given at their births, and their journeys as individuals are woven intricately into their training. Jedi Masters don't attempt to divert their claim to mastery to some abstract system but rather embody it, meaning at times a Jedi Master's personal truth and personal experience will, by necessity, cloud their judgment. And the Jedi Masters let their judgement be clouded as such; they let themselves make mistakes because they are letting themselves be specific people with actual specific circumstances that are meaningful to them. They retain their connection to those very personal circumstances, and never, like the Sith, attempt to erase them. And that is why a true Jedi is always ever a revolutionary, without even meaning to be, as their very existence posits itself as a challenge to empire.

When a Jedi is turned, something terrible happens to the way they use the force. One might say that they lose themselves to the force, or at least to the social power it grants them, and rather than defending what they love with it, defending what makes them who they are, they find the deployment of the force eclipses them, subverting their subjectivities.

True mastery isn't about doing things correctly, it is about how you direct your attention. The force might be thought of as a metaphor for many things. Religious Star Wars fans think it is god. I think it is social power — systematized social power in the Foucauldian sense. Star Wars offers a universe in which that Hegelian fantasy is given a more tangible form, with the Jedi and the Sith serving as larger-than-life ideological figures around which the sometimes clownish

that can only be perceived by those who experience oppression. To those who are oppressors, there is only "good" and "bad," which is to say that oppressors don't see their



adherents things like sisters, lovers, and comrades. The only antidote for this despair is extreme obedience. Vader knelt before the emperor even as he commanded him to murder his own son, but in a reversal of the ancient story of Abraham, Vader's unwavering faith in the force-for-the-sake-of-the-force is shattered by the command to end his son's life and his humanity is restored.

As people on the internet have pointed out, the new film redeems the prequels, as

guided by fear — fear that you aren't enough — leading to the donning of a mask: you become fear itself. This embracing of fear to escape fear — of turning yourself into a thing to be feared as a way to avoid grappling with your own fear — is at the heart of any gesture towards fascism, of any turn towards the dark side, towards the rigid lines of empire and colonialism, it is self-erasure at its deepest form and it is this that guides members of our species towards organized, machine-inspired behavior that destroys all living things.

Like the Sith, the Jedi sometimes do conceal the truth from their apprentices. Old Ben lies to Luke about his father being dead, and Luke conceals the truth about Ben Solo's turn from Rey. These lies come from the very flawed yet deeply human place of wanting to protect others, and perhaps oneself, from the truth. Does that make these lies any better than the types of lies Sith tell, lies inspired by the desire to increase the power and obedience of the apprentice? In words of moral relativist DJ, "Maybe."

Luke's end was so perfect for him. Yoda had long chided Luke for always watching the horizon — never focused on where he is, what he is doing. In his final act, Luke's not-threness achieves perfection. Because Luke was never supposed to be "there" or "here now" or any of that 1970s Ram Dass crap. Luke Skywalker's job was to be a symbol, to direct people's attention, to direct it in all the wrong places, or in the right ones, depending on who you are. Yes, Luke Skywalker is a commodity, and what Episode VIII does so well is it acknowledges that. But Luke Skywalker, at least within the story world of the films, is a revolutionary commodity. As Jedi Master Gil Scott-Heron taught us, "The Revolution will not be televised." But until capital falls as hard as Darth Weinstein did last October, perhaps for now embodying the revolutionary commodity is the most we can hope to achieve. #OccupytheSpectacle

Even if the police, guided by the lifeless logic of capital, march in and crush our seedlings with their bulldozers, as they did at Occupy the Farm in 2012 and 2013, and even if they fence in People's Park and harm and murder peaceful protesters as they did in 1969 and the early 1990s, and even if the FBI breaks into the Slingshot loft and steals our computers as they did in 2009 — even as they

enemies as evil, just as "scum" to be eliminated. Evil is a mask we put upon those

unwatchable as they are, by reframing them as a time in which the Jedi Order became corrupted, with a pseudoscience of "midichlorian counts" overshadowing the

circumstances, and never, like the Sith, attempt to erase them. And that is why a true Jedi is always ever a revolutionary, without even meaning to be, as their very existence posits itself as a challenge to empire.

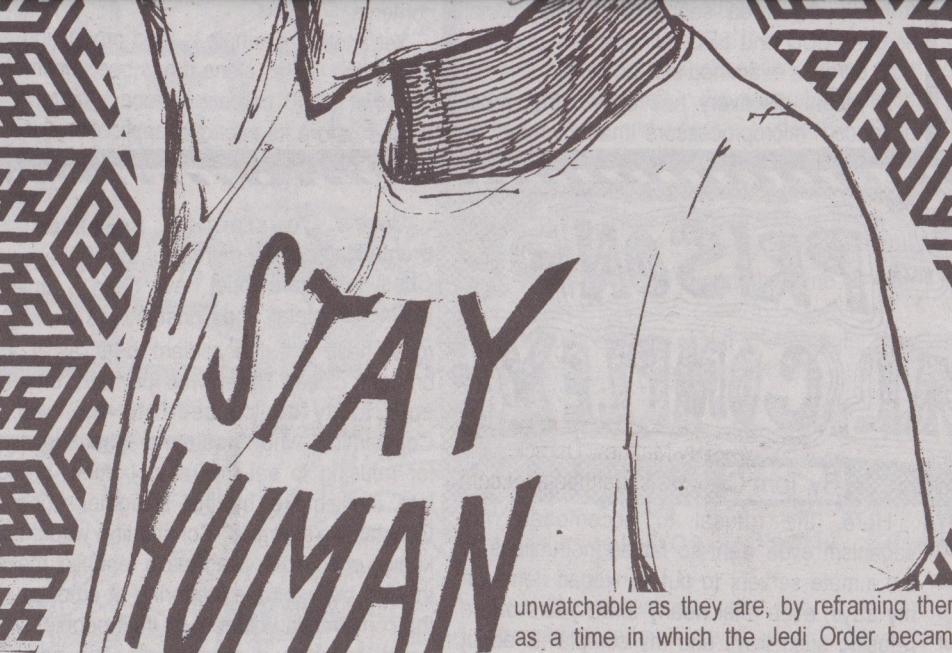
When a Jedi is turned, something terrible happens to the way they use the force. One might say that they lose themselves to the force, or at least to the social power it grants them, and rather than defending what they love with it, defending what makes them who they are, they find the deployment of the force eclipses them, subverting their subjectivities.

True mastery isn't about doing things correctly, it is about how you direct your attention. The force might be thought of as a metaphor for many things. Religious Star Wars fans think it is god. I think it is social power — systematized social power in the Foucauldian sense. Star Wars offers a universe in which that Hegelian fantasy is given a more tangible form, with the Jedi and the Sith serving as larger-than-life ideological figures around which the sometimes clownish social structures of daily life in the empire or rebellion form themselves. But yeah, the force isn't real or you would have noticed it. This isn't some kind of Kansas City Shuffle. No.

Women have always been in positions of high leadership in the rebellion, even in the original 1977 film in which Leia Organa and Mon Mothma play central roles as decision-makers in the assault on the First Death Star, which might also be thought of as an assault upon that empirical, Platonic impulse best described by T.S. Eliot as "To have squeezed the universe into a ball. To roll it toward some overwhelming question." Perhaps we all have to blow up our own inner Death Stars sometimes, to destroy those overwhelming ego questions, that, if left unchecked, will destroy the everyday world of eating peaches, of being there for our friends.

Slingshot free stuff

We'll send you a random assortment of back issues for the cost of postage. Send \$4 for 2 lbs. Free if you're an infoshop or library. slingshotcollective.org



enemies as evil, just as "scum" to be eliminated. Evil is a mask we put upon those who oppress us so we can hate them as we fight them. But as Ren's shedding of his mask shows, it is in seeing our oppressors as human that their power over us is made complete, and in its completion, finds itself destroyed. When Ren begs Rey to join him by his side, it is no longer as an oppressor but a frightened creature who, in that fleeting moment before manipulating his way back into the structure of the Empire, is at his most human.

Among the Jedi and their rebel counterparts, individual lives matter. Among the Sith and their imperial counterparts, individuals are killed for failing because their lives don't matter. To be among the Imperials and the Sith is to have been made into a type of human commodity, into a faceless, interchangeable thing, and publicly murdering their own who fail is a way of reifying everyone's interchangeability within the empire, of showcasing to each other the degree to which, within the empire, individual lives don't matter.

To those of the dark side, only raw power matters. They see the talent rather than the

unwatchable as they are, by reframing them as a time in which the Jedi Order became corrupted, with a pseudoscience of "midichlorian counts" overshadowing the spiritual underpinnings of using the force.

To turn someone from the dark side back to the light is to make their life matter again, to give them an identity with relationships and channels of meaning that matter to them and to others.

The rebellion offers no ready-made hierarchy between strategy and feelings, so at times, two groups within the movement find themselves at odds, talking past each other, one group saying "this is how it feels," the other group saying "this is how it should be done." This type of social messiness is tied to the basic human expression that they fight to maintain space for.

The Buddha is sometimes credited with saying, "Be your own light," but to do that means you don't get to have the sort of easy answers that only others can give. This is why Jedi Masters do not demand that their apprentices obey unwaveringly, but rather, as Master Yoda says to Master Luke after setting fire to the ancient Jedi texts, "We are what they grow beyond, that is the true burden of all masters."

any of that 1970s Ram Dass crap. Luke Skywalker's job was to be a symbol, to direct people's attention, to direct it in all the wrong places, or in the right ones, depending on who you are. Yes, Luke Skywalker is a commodity, and what Episode VIII does so well is it acknowledges that. But Luke Skywalker, at least within the story world of the films, is a revolutionary commodity. As Jedi Master Gil Scott-Heron taught us, "The Revolution will not be televised." But until capital falls as hard as Darth Weinstein did last October, perhaps for now embodying the revolutionary commodity is the most we can hope to achieve. #OccupytheSpectacle

Even if the police, guided by the lifeless logic of capital, march in and crush our seedlings with their bulldozers, as they did at Occupy the Farm in 2012 and 2013, and even if they fence in People's Park and harm and murder peaceful protestors as they did in 1969 and the early 1990s, and even if the FBI breaks into the Slingshot loft and steals our computers as they did in 2009 — even as they strike us down in so, so many ways, we only grow stronger. The more they tighten their grip... well, you get the idea.

The rebellion could be wiped off the map — we have been before — but as long children are born who can feel their inherent worth as living beings — and refuse to let anyone convince them otherwise — the struggle will live on.

*Water is Sacred.
Occupy Everything, Demand Nothing.
Black Lives Matter.
May the Farm be with you.
May 1000 Parks bloom.*

Another collective member's opinion

Okay so other than being a big goofy metaphor for the "Bernie bros" screwing up the 2016 election through their, uhhhh, "tangential" direct tactics to confront the conditions that empower empire at the codic level, the new Star Wars movie was okay I guess. Worth the torrent. (Wendy)

Zine & Book Reviews you can really taste

So we were cleaning the Slingshot loft and discovered this pile of fucking zines from like years ago that we probably should have reviewed but well, we're activists, so like we've been busy with freeway shutdowns and putting on punk shows, and all sorts of other stuff that seemed more important than reviewing your zine (sorry). (seriously, sorry!!) We wish we could review everything that is sent to us, and it totally keeps us up at night, all these great zines that just keep piling up for us at the infoshop. The zines we don't review still get added to the Long Haul zine library, where they will live until someone steals them—so at least that's something, right? Shit. Anyway, sorry. Here are some hella belated zine reviews:

Green-eyed Monsters: My Report on Jealousy

By Lacey Johnson
www.etsy.com/shop/CreamyThighs

This terrific zine is a very courageous personal exploration of the intense jealousy Lacey experienced in a romantic relationship. She responded to a crippling episode of jealousy by reading about, researching, and analyzing jealousy. Being a professional illustrator and writer, she wrote the zine as a therapeutic tool for herself and others struggling with the primal experience of fear, anger, and sadness that can be triggered by a partner being attracted to or involved with



Restless Legs: A Photo Zine

www.cargocollective.com/bryanbrybry

If you'd like to venture through Portland, trash dive a punk art festival, and train hop to Pennsylvania alongside a crew of ruggedly inked friends, this could be a ride for you.

The true love of zine making as archive blooms in this collaborative photo zine. The epigraph reads: "Nobody sees a flower, really. It is so small. We haven't time—and to see takes time, like to have a friend takes time."

The artist's friends appear in vivid color photographs that capture a certain and sincere care that the photographer puts into each relationship. Whether the subject is smoking a cigarette, grinning wildly, or reaching their hand into a trash can, the shared devotion of time between artist and subject—both past and present—throughout the transiency of space, paints a warm portrait of solidarity among radicals.

Capitalism's colonization of time has endangered time as "the ultimate scarce resource". Our allocation of time is a matter of justice. (Shippen, Nichole Marie "The Colonization of Time: Production, Consumption, and Leisure") This zine is in itself a fight for time, a political response—using moments and travel to nourish friendships, to create community, to support one another.

The diligent printing and care in the craft complement the zine's beautiful simplicity. At second and third read, its deeper complexity moves the reader to go outside, call a friend,

it totally keeps us up at night, all these great zines that just keep piling up for us at the infoshop. The zines we don't review still get added to the Long Haul zine library, where they will live until someone steals them—so at least that's something, right? Shit. Anyway, sorry. Here are some hella belated zine reviews:

Green-eyed Monsters: My Report on Jealousy

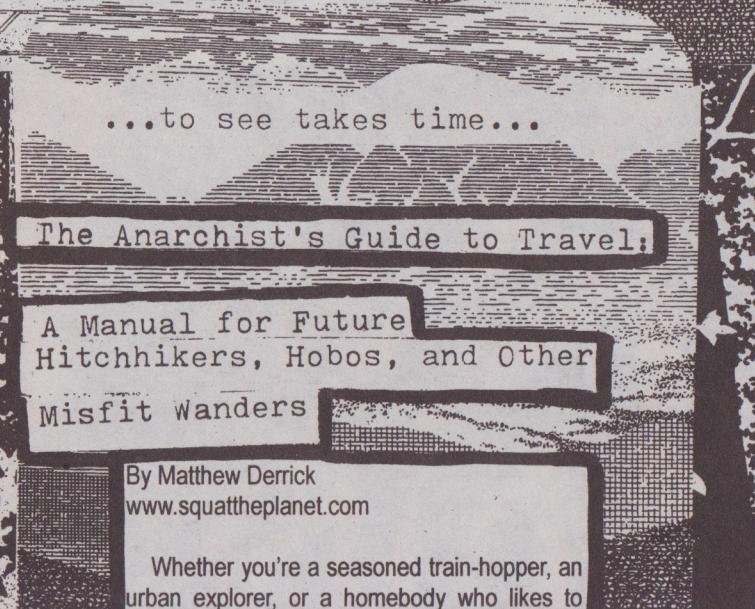
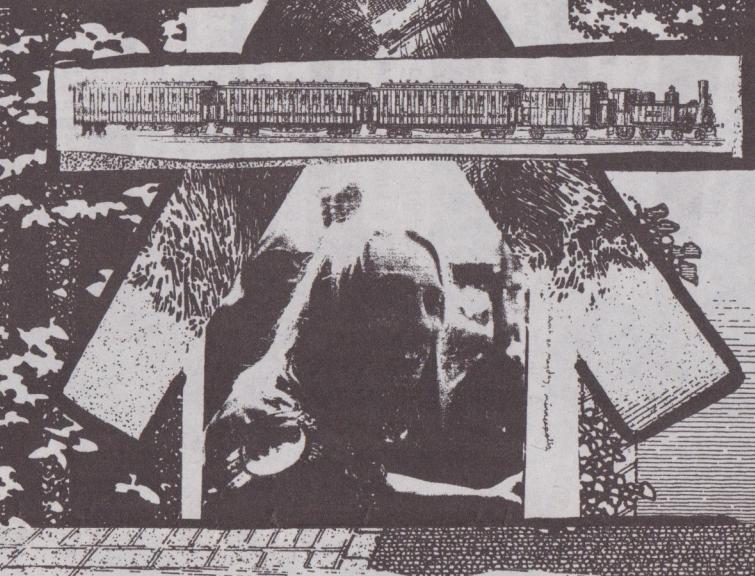
By Lacey Johnson
www.etsy.com/shop/CreamyThighs

This terrific zine is a very courageous personal exploration of the intense jealousy Lacey experienced in a romantic relationship. She responded to a crippling episode of jealousy by reading about, researching, and analyzing jealousy. Being a professional illustrator and writer, she wrote the zine as a therapeutic tool for herself and others struggling with the primal experience of fear, anger, and sadness that can be triggered by a partner being attracted to or involved with someone else.

While brutally honest about the pain and the sometimes less than stellar behavior that jealousy can cause, the zine is hilariously funny. Even better, every page is brimming with amazing graphics and comics including everything from Miss Piggy and her rival pig Denise, to Beyoncé with the baseball bat, from Homer Simpson to Oprah, to Bob Ross painting your emotional landscape, and more.

Despite the heavy topic, she doesn't take herself too seriously. The disclaimer on page one says, "This was born from snot and confusion and a failed love project and turning on the light to look in the mirror. I am not a love doctor, I am just a Pisces with an Aquarius moon." The whole zine has that same humility and humor, and whatever your experience with jealousy, you are likely to find it educational and entertaining.

It is filled with great advice and specific tips on coping with and reducing your jealousy, in very bite-sized chunks and a very welcoming format. She includes a bibliography with books, websites, and videos for those who



Whether you're a seasoned train-hopper, an urban explorer, or a homebody who likes to

get the low down on zine making as archive blooms in this collaborative photo zine. The epigraph reads: "Nobody sees a flower, really. It is so small. We haven't time—and to see takes time, like to have a friend takes time."

The artist's friends appear in vivid color photographs that capture a certain and sincere care that the photographer puts into each relationship. Whether the subject is smoking a cigarette, grinning wildly, or reaching their hand into a trash can, the shared devotion of time between artist and subject—both past and present—throughout the transiency of space, paints a warm portrait of solidarity among radicals.

Capitalism's colonization of time has endangered time as "the ultimate scarce resource". Our allocation of time is a matter of justice. (Shippen, Nichole Marie "The Colonization of Time: Production, Consumption, and Leisure") This zine is in itself a fight for time, a political response—using moments and travel to nourish friendships, to create community, to support one another.

The diligent printing and care in the craft complement the zine's beautiful simplicity. At second and third read, its deeper complexity moves the reader to go outside, call a friend, and take back one of the most precious resources—time.

Find this and other works by the artist at www.cargocollective.com/bryanbrybry.
(Review by H. Sabet)

Street Farm: Growing Food, Jobs and Hope on the Urban Frontier

by Michael Ableman, Chelsea Green Publishing, \$ 29.95
or read for free at the Long Haul Info-Shop
Review by elke

Author Michael Ableman is one of the early visionaries of urban agriculture and co-founder of Sole Food Street Farms.

The colorful, expressive pictures alone were soul food to me.

The book describes the struggles, set backs and lessons learned in pursuing the vision to establish a farming project in Vancouver's Downtown Eastside, a neighborhood that has long been the focal

with amazing graphics and comics including everything from Miss Piggy and her rival pig Denise, to Beyonce with the baseball bat, from Homer Simpson to Oprah, to Bob Ross painting your emotional landscape, and more.

Despite the heavy topic, she doesn't take herself too seriously. The disclaimer on page one says, "This was born from snot and confusion and a failed love project and turning on the light to look in the mirror. I am not a love doctor, I am just a Pisces with an Aquarius moon." The whole zine has that same humility and humor, and whatever your experience with jealousy, you are likely to find it educational and entertaining.

It is filled with great advice and specific tips on coping with and reducing your jealousy, in very bite-sized chunks and a very welcoming format. She includes a bibliography with books, websites, and videos for those who want to learn more about jealousy. "Green Eyed Monsters" can be ordered from etsy.com/shop/CreamyThighs. You can find Lacey's other comics at: tumblr.com/blog/whaleribbed and her artwork at: laceyjohnsonxoxo.com.

(Review by Kathy Labriola, Counselor/Nurse)

No Gods. No Dungeon Masters.

Text by Ian O'Clast. Art by Rachel Dukes.
Cover by Andy Warner.
www.silverspocket.net
(2015)

Anarcho-nerds rejoice! Behold an anti-capitalist riot populated by ents, druids, and Dr. Who! Gawk at a group of anarchists who disguise themselves as a Katamari ball-of-garbage cosplay to sneak into Comic Con! This zine is brimming with hella geek soul food punctuated by philosophical reminiscings about how radicals and nerds ought to team and rule the galaxy together. "Out of the Ether! Into the Streets!" +2 damage against cops! Check out their website for more of this ilk. (Review by a. Cat)

...to see takes time...

The Anarchist's Guide to Travel:

A Manual for Future Hitchhikers, Hobos, and Other Misfit Wanders

By Matthew Derrick
www.squattheplanet.com

Whether you're a seasoned train-hopper, an urban explorer, or a homebody who likes to occasionally pick up hitchhikers, this book will make you smile and nod your head. It has the feel of sitting at a campfire and slowly sipping a forty with Squat the Planet founder Matthew Derrick, while he spills all his tips, knowledge, stories, and personal philosophies from over 15 years of being a migrant.

It gets a little preachy at times (spoiler alert: the Golden Rule is do your own damn dishes), but Derrick's earned it. Like the dude has seriously figured out how to live a pretty decent life while traveling the country and living in tents and cars and squats and shit, and he wants you to know that you can too.

I especially appreciate that he included a bunch of interview questions with other travelers, so you get to hear stories from folks of other backgrounds and orientations in regards to what their experience has been like. Also, seriously, don't hop a train until you've really thoroughly read the section on train hopping like ten times at least. Whether you just want to do your first off-the-grid road trip, or actually plan go all in and start rubber-tramping, bike touring, or become a boat punk, grab a copy of this book, hit the road, and unplug your ass from the capitalist machine. (Review by a. Cat)

Street Farm: Growing Food, Jobs and Hope on the Urban Frontier

by Michael Ableman, Chelsea Green Publishing, \$ 29.95
or read for free at the Long Haul Info-Shop
Review by elke

Author Michael Ableman is one of the early visionaries of urban agriculture and co-founder of Sole Food Street Farms.

The colorful, expressive pictures alone were soul food to me.

The book describes the struggles, set backs and lessons learned in pursuing the vision to establish a farming project in Vancouver's Downtown Eastside, a neighborhood that was lacking healthy food and jobs. It tells the heart- (and soul-)warming stories of a lot of the person(alities) working hard to grow the project. I was touched by the openness and honesty of these stories about how the connection to food also was changing people's connection to life, a sometimes challenging process.

This is an inspiring and, at the same time, very practical book for people who want to get involved in urban farming or start their own project even outside the city. It also contains numerous tables and side notes, turning it into a valuable handbook for future urban farmers. It is a beautiful book, even if it didn't fulfill my hope of presenting a way out of our disconnected agricultural and economic system: The farm is heavily dependent on the high end restaurants that it serves (it also sells some of its produce at local farmers markets). Much of the money generated by Sole Food Street Farms stays in the community and gives meaningful work to people who have been socially and economically marginalized. Though I admire the folks involved with this project very much, the image of these fat cats dining on this beautiful produce in their 5 star restaurants made me want to throw a pipe bomb! You know that feeling, right?

Poison Tide

February 17 - 7pm

Chris Robe author of *A History of Anarchist Filmmakers*
@Interference Archive 7th St. Brooklyn, NY

February 18 - 3pm (every Sunday)

Occupy Oakland General Assembly Frank Ogawa (Oscar
Grant) Plaza

February 21 - 6:30pm

Meeting Oakland Privacy Fighting Against the Surveillance
State - Omni Commons 4799 Shattuck Ave. Oakland

February 21 - 7:30pm

Anti-Police Terror General Meeting - Eastside Alliance -
2277 International Blvd. Oakland

February 21 - 7:30pm

KPFA Benefit w/ Richard Wolff - First Congregational
Church of Berkeley 2345 Channing Way, Berkeley

February 24 - 9pm

Thrillhouse Winter Formal w/ Fleshies, The Bananas,
Midnite Snaxx, Robo Cop3 @ The Knockout - 3223
Mission St San Fran-sicko

February 25 - noon-5pm

Dear diary zine fest - Humanist Hall 390 27th Street,
Oakland CA :)

February 27 - 7pm FREE ALL AGES

Roxanne Dunbar-Ortiz on Disarming the 2nd Amendment
City Lights Books 261 Columbus Ave San Francisco

February 28 - 7:30pm FREE ALL AGES

Shaping SF Public Talk on Art & politics w/ Lou Dematteis
518 Valencia St. San Francisco

March 3 & 4 FREE ALL AGES

Steel City Anarchist Book Fair - Venue TBA Hamilton, ON

March 4 - 10:30-am FREE ALL AGES

Talk on the Death of God @ Niebyl Proctor Library 6501
Telegraph Ave. Oakland

March 4 - 7pm

Slingshot article brainstorm & new volunteer meeting to
kick-off work on issue #127 - 3124 Shattuck, Berkeley

March 5

Al-Mutanabbi St. Starts Here, Poets & Writers Respond to
the bombing of Baghdad's Street of Booksellers -
everywhere

March 7 - 7:30pm

Shaping SF Public Talk on the Language of Water - 518
Valencia St San Francisco

March 8

International Women's Day

March 9 - 8pm

East Bay Bike Party - at a BART station to be announced

March 10

World Naked Bike Ride

March 11 - 7pm FREE ALL AGES

Party for 30 years of Slingshot publishing - Long Haul -
3124 Shattuck Berkeley

March 14 - 7:30pm FREE ALL AGES

Shaping SF Public Talk Tenderloin & Mission Dirt w/ Ilana
Crispi - 518 Valencia St. San Francisco

March 28 - 7:30pm FREE ALL AGES

Shaping SF Public Talk Saving the Bay from "The Future" -
518 Valencia St. San Francisco

April 4 - 7:30pm FREE ALL AGES

SHAPING SF Public Talk Insurgent Country Music w/
Glenda & Jesse Drew - 518 Valencia St San Francisco

April 7 - 7:30pm Free All Ages

Liverpool Anarchist Bookfair 1 Great George St.

April 12 - 7:30pm FREE ALL AGES

Kathleen Belew on *The White Power Movement &
Paramilitary America* - City Lights Books 261 Columbus
Ave. San Francisco

April 14 - 3pm

Article deadline for Slingshot issue #127 - 3124 Shattuck
Ave Berkeley

April 25 - 7:30pm FREE ALL AGES

Shaping SF Public Talk Universal Basic Income - 518
Valencia St San Francisco

Late April
People's Park 49th Anniversary - Berkeley

May 1
MAY DAY

May 1 - noon-8pm

How Weird Street Faire Howard@2nd St. San Francisco

May 9 - 7:30pm FREE ALL AGES

Shaping SF Public Talk Platform Cooperatives- 518
Valencia St San Francisco

May 16 - 7pm FREE ALL AGES

Michelle Tea reads from *Against Memoir* - City Lights
Books 261 Columbus Ave. San Francisco

May 23 - 7:30pm FREE ALL AGES

Shaping SF Public Talk on Archives & Memory - 518
Valencia St San Francisco

May 28

Los Angeles Zine Fest

June 1 - 3

Left Forum conference (New York City)

RESIST

